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BY

JOHN MILTON

EDITED

*WITH LIFE, INTRODUCTION, AND SELECTED NOTES*

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# PARADISE LOST.

## BOOK VII.

### THE ARGUMENT.

Raphael at the request of Adam relates how and wherefore this world was first created; that God, after the expelling of Satan and his angels out of Heaven, declared his pleasure to create another world and other creatures to dwell therein; sends his Son with glory and attendance of angels to perform the work of creation in six days; the angels celebrate with hymns the performance thereof and his re-ascension into Heaven.

DESCEND from Heav'n, Urania, by that name  
If rightly thou art call'd, whose voice divine  
Following, above th' Olympian hill I soar,  
Above the flight of Pegasean wing.  
The meaning, not the name I call: for thou                   5  
Nor of the Muses nine, nor on the top  
Of old Olympus dwell'st, but Heav'nly born,  
Before the hills appear'd, or fountain flow'd,  
Thou with eternal Wisdom didst converse,  
Wisdom thy sister, and with her didst play                   10  
In presence of th' Almighty Father, pleas'd  
With thy celestial song. Up led by thee  
Into the Heav'n of Heav'ns I have presum'd,  
An earthly guest, and drawn empyreal air,  
Thy tempring; with like safety guided down,                   15  
Return me to my native element:  
Lest from this flying steed unrein'd (as once  
Bellerophon, though from a lower clime)  
Dismounted, on th' Alcian field I fall,  
Erroneous there to wander and forlorn.                   20



Half yet remains unsung, but narrower bound  
 Within the visible diurnal sphere;  
 Standing on earth, not rapt above the pole,  
 More safe I sing with mortal voice, unchang'd  
 To hoarse or mute, though fall'n on evil days, 25  
 On evil days though fall'n, and evil tongues;  
 In darkness, and with dangers compass round,  
 And solitude; yet not alone, while thou  
 Visit'st my slumbers nightly, or when morn  
 Purples the east: still govern thou my song, 30  
 Urania, and fit audience find, though few.  
 But drive far off the barbarous dissonance  
 Of Bacchus and his revellers, the race  
 Of that wild rout that tore the Thracian bard  
 In Rhodope, where woods and rocks had ears 35  
 To rapture, till the savage clamour drown'd  
 Both harp and voice; nor could the Muse defend  
 Her son. So fail not thou, who thee implores:  
 For thou art Heav'nly, she an empty dream.  
 Say goddess, what ensu'd when Raphael, 40  
 The affable archangel, had forewarn'd  
 Adam by dire example to beware  
 Apostasy, by what befel in Heaven  
 To those apostates, lest the like befall  
 In Paradise to Adam or his race, 45  
 Charg'd not to touch the interdicted tree,  
 If they transgress, and slight that sole command,  
 So easily obey'd amid the choice  
 Of all tastes else to please their appetite,  
 Though wandring. He with his consorted Eve 50  
 The story heard attentive, and was fill'd  
 With admiration, and deep muse to hear  
 Of things so high and strange, things to their thought  
 So unimaginable as hate in Heav'n,  
 And war so near the peace of God in bliss 55  
 With such confusion: but the evil soon  
 Driv'n back redounded as a flood on those  
 From whom it sprung, impossible to mix

With blessedness. Whence Adam soon repeal'd  
 The doubts that in his heart arose: and now 60  
 Led on, yet sinless, with desire to know  
 What nearer might concern him, how this World  
 Of heav'n and Earth conspicuous first began,  
 When, and whereof created, for what cause,  
 What within Eden or without was done 65  
 Before his memory, as one whose drought  
 Yet scarce allay'd still eyes the current stream,  
 Whose liquid murmur heard new thirst excites,  
 Proceeded thus to ask his Heav'nly guest.  
 'Great things, and full of wonder in our ears, 70  
 Far differing from this world, thou hast reveal'd,  
 Divine interpreter, by favour sent  
 Down from the empyrean to forewarn  
 Us timely of what might else have been our loss,  
 Unknown, which human knowledge could not reach: 75  
 For which to the Infinitely Good we owe  
 Immortal thanks, and his admonishment  
 Receive with solemn purpose to observe  
 Immutably his sovran will, the end  
 Of what we are. But since thou hast voutsaft 80  
 Gently for our instruction to impart  
 Things above earthly thought, which yet concern'd  
 Our knowing, as to highest wisdom seem'd,  
 Deign to descend now lower, and relate  
 What may no less perhaps avail us known, 85  
 How first began this heav'n which we behold  
 Distant so high, with moving fires adorn'd  
 Innumerable, and this which yields or fills  
 All space, the ambient air wide interfus'd  
 Embracing round this florid Earth, what cause 90  
 Mov'd the Creator in his holy rest  
 Through all eternity so late to build  
 In Chaos, and the work begun, how soon  
 Absolv'd; if unforbid thou may'st unfold,  
 What we not to explore the secrets ask 95  
 Of his eternal empire, but the more

To magnify his works, the more we know.  
 And the great Light of day yet wants to run  
 Much of his race though steep; suspense in heav'n  
 Held by thy voice, thy potent voice he hears, 100  
 And longer will delay to hear thee tell  
 His generation, and the rising birth  
 Of Nature from the unapparent Deep:  
 Or if the star of evening and the moon  
 Haste to thy audience, Night with her will bring 105  
 Silence, and Sleep listening to thee will watch,  
 Or we can bid his absence, till thy song  
 End, and dismiss thee ere the morning shine.'

Thus Adam his illustrious guest besought:  
 And thus the godlike angel answer'd mild. 110

'This also thy request with caution askt  
 Obtain: though to recount Almighty works  
 What words or tongue of seraph can suffice,  
 Or heart of man suffice to comprehend?  
 Yet what thou canst attain, which best may serve 115  
 To glorify the Maker, and infer  
 Thee also happier, shall not be withheld  
 Thy hearing, such commission from above  
 I have receiv'd, to answer thy desire  
 Of knowledge within bounds; beyond abstain 120  
 To ask, nor let thine own inventions hope  
 Things not reveal'd, which th' invisible King,  
 Only Omniscient, hath suppress in night,  
 To none communicable in Earth or Heaven;  
 Enough is left besides to search and know. 125  
 But knowledge is as food, and needs no less  
 Her temperance over appetite, to know  
 In measure what the mind may well contain;  
 Oppresses else with surfeit, and soon turns  
 Wisdom to folly, as nourishment to wind. 130

'Know then, that after Lucifer from Heav'n  
 (So call him, brighter once amidst the host  
 Of angels, than that star the stars among)  
 Fell with his flaming legions through the Deep

Into his place, and the great Son return'd  
Victorious with his saints, th' Omnipotent  
Eternal Father from his throne beheld  
Their multitude, and to his Son thus spake.  
"At least our envious Foe hath fail'd, who thought  
All like himself rebellious, by whose aid  
This inaccessible high strength, the seat  
Of Deity supreme, us dispossess,  
He trusted to have seiz'd, and into fraud  
Drew many, whom their place knows here no more;  
Yet far the greater part have kept, I see,  
Their station; Heav'n yet populous retains  
Number sufficient to possess her realms  
Though wide, and this high temple to frequent  
With ministeries due and solemn rites:  
But lest his heart exalt him in the harm  
Already done, to have dispeopl'd Heav'n  
My damage fondly deem'd, I can repair  
That detriment, if such it be to lose  
Self-lost, and in a moment will create  
Another world, out of one man a race  
Of men innumerable, there to dwell,  
Not here, till by degrees of merit rais'd  
They open to themselves at length the way  
Up hither, under long obedience tri'd,  
And Earth be chang'd to Heav'n, and Heav'n to Earth,  
One kingdom, joy and union without end.  
Meanwhile inhabit lax, ye powers of Heav'n,  
And thou my Word, begotten Son, by thee  
This I perform, speak thou, and be it done:  
My overshadowing Spirit and might with thee  
I send along, ride forth, and bid the Deep  
Within appointed bounds be heav'n and earth;  
Boundless the Deep, because I am who fill  
Infinitude; nor vacuous the space,  
Though I uncircumscrib'd myself retire,  
And put not forth my goodness, which is free  
To act or not, Necessity and Chance

Approach not me, and what I will is fate."

'So spake th' Almighty, and to what he spake  
His Word, the filial Godhead, gave effect. 175

Immediate are the acts of God, more swift  
Than time or motion, but to human ears  
Cannot without process of speech be told,  
So told as earthly notion can receive.

Great triumph and rejoicing was in Heav'n 180  
When such was heard declar'd the Almighty's will;

Glory they sung to the Most High, good will  
To future men, and in their dwellings peace;  
Glory to him whose just avenging ire  
Had driven out th' ungodly from his sight 185

And th' habitations of the just; to him  
Glory and praise, whose wisdom had ordain'd  
Good out of evil to create, instead  
Of spirits malign a better race to bring  
Into their vacant room, and thence diffuse 190  
His good to worlds and ages infinite.

'So sang the hierarchies: meanwhile the Son  
On his great expedition now appear'd,  
Girt with omnipotence, with radiance crown'd  
Of majesty divine, sapience and love 195  
Immense, and all his Father in him shon.

About his chariot numberless were pour'd  
Cherub and seraph, Potentates and Thrones,  
And Virtues, winged spirits, and chariots wing'd,  
From th' armoury of God, where stand of old 200  
Myriads between two brazen mountains lodg'd

Against a solemn day, harness at hand,  
Celestial equipage; and now came forth  
Spontaneous, for within them spirit liv'd,  
Attendant on their Lord; Heav'n op'nd wide 205  
Her ever-during gates, harmonious sound

On golden hinges moving, to let forth  
The King of Glory in his powerful Word  
And Spirit coming to create new worlds.

On Heav'nly ground they stood, and from the shore 210

They view'd the vast immeasurable abyss  
 Outrageous as a sea, dark, wasteful, wild,  
 Up from the bottom turn'd by furious winds  
 And surging waves, as mountains to assault  
 Heav'ns highth, and with the centre mix the pole. 215

"Silence, ye troubl'd waves, and thou Deep, peace!"  
 Said then th' omnific Word, "your discord end:"  
 Nor stay'd, but on the wings of cherubim  
 Uplifted, in paternal glory rode  
 Far into Chaos, and the World unborn; 220  
 For Chaos heard his voice: him all his train  
 Follow'd in bright procession to behold  
 Creation, and the wonders of his might.

Then stay'd the fervid wheels, and in his hand  
 He took the golden compasses, prepar'd 225  
 In God's eternal store, to circumscribe  
 This universe, and all created things:  
 One foot he centr'd, and the other turn'd  
 Round through the vast profundity obscure,  
 And said, "Thus far extend, thus far thy bounds, 230  
 This be thy just circumference, O World."

Thus God the heav'n created, thus the Earth,  
 Matter unform'd and void: darkness profound  
 Cover'd th' abyss: but on the watry calm  
 His brooding wings the Spirit of God outspread, 235  
 And vital virtue infus'd, and vital warmth  
 Throughout the fluid mass, but downward purg'd  
 The black tartareous cold infernal dregs,  
 Adverse to life: then founded, then conglob'd  
 Like things to like, the rest to several place 240  
 Disparted, and between spun out the air,  
 And Earth self-balanc't on her centre hung.

"Let there be Light," said God; and forthwith Light  
 Ethereal, first of things, quintessence pure,  
 Sprung from the Deep, and from her native east 245  
 To journey through the airy gloom began,  
 Spher'd in a radiant cloud, for yet the sun  
 Was not; she in a cloudy tabernacle

Sojourn'd the while. God saw the Light was good;  
 And light from darkness by the hemisphere 250  
 Divided: light the Day, and darkness Night  
 He nam'd. Thus was the first day ev'n and morn:  
 Nor past uncelebrated, nor unsung  
 By the celestial quires, when orient light  
 Exhaling first from darkness they beheld; 255  
 Birth-day of heav'n and Earth; with joy and shout  
 The hollow universal orb they fill'd,  
 And touch't their golden harps, and hymning prais'd  
 God and his works, Creator him they sung,  
 Both when first ev'ning was, and when first morn. 260  
 'Again, God said, "Let there be firmament  
 Amid the waters, and let it divide  
 The waters from the waters:" and God made  
 The firmament, expanse of liquid, pure,  
 Transparent, elemental air, diffus'd 265  
 In circuit to the uttermost convex  
 Of this great round: partition firm and sure,  
 The waters underneath from those above  
 Dividing: for as Earth, so he the World  
 Built on circumfluous waters calm, in wide 270  
 Crystalline ocean, and the loud misrule  
 Of Chaos far remov'd, lest fierce extremes  
 Contiguous might distemper the whole frame:  
 And heav'n he nam'd the firmament: so Ev'n  
 And Morning chorus sung the second day. 275  
 'The Earth was form'd, but in the womb as yet  
 Of waters, embryo immature involv'd,  
 Appear'd not: over all the face of Earth  
 Main Ocean flow'd, not idle, but with warm  
 Prolific humour soft'ning all her globe, 280  
 Fermented the great Mother to conceive,  
 Sate with genial moisture; when God said,  
 "Be gather'd now ye waters under heav'n  
 Into one place, and let dry land appear."  
 Immediately the mountains huge appear 285  
 Emergent, and their broad bare backs upheave

Into the clouds, their tops ascend the sky:  
 So high as heav'd the tumid hills, so low  
 Down sunk a hollow bottom broad and deep,  
 Capacious bed of waters: thither they 290  
 Hastened with glad precipitance, uproll'd  
 As drops on dust conglobing from the dry;  
 Part rise in crystal wall, or ridge direct,  
 For haste; such flight the great command impress'd  
 On the swift floods: as armies at the call 295  
 Of trumpet (for of armies thou hast heard)  
 Troop to their standard, so the watry throng,  
 Wave rolling after wave, where way they found,  
 If steep, with torrent rapture, if through plain,  
 Soft-ebbing; nor withstood them rock or hill, 300  
 But they, or under ground, or circuit wide  
 With serpent error wandering, found their way,  
 And on the washy ooze deep channels wore;  
 Easy, ere God had bid the ground be dry,  
 All but within those banks, where rivers now 305  
 Stream, and perpetual draw their humid train.  
 The dry land, Earth, and the great receptacle  
 Of congregated waters he call'd Seas:  
 And saw that it was good, and said, "Let th' Earth  
 Put forth the verdant grass, herb yielding seed, 310  
 And fruit-tree yielding fruit after her kind;  
 Whose seed is in herself upon the Earth."  
 He scarce had said, when the bare Earth, till then  
 Desert and bare, unsightly, unadorn'd,  
 Brought forth the tender grass, whose verdure clad 315  
 Her universal face with pleasant green,  
 Then herbs of every leaf, that sudden flow'rd,  
 Op'ning their various colours, and made gay  
 Her bosom smelling sweet: and these scarce blown,  
 Forth flourish't thick the clustring vine, forth crept 320  
 The swelling gourd, up stood the corny reed  
 Embattl'd in her field, and the humble shrub,  
 And bush with frizzl'd hair implicit: last  
 Rose as in dance the stately trees, and spread



Their branches hung with copious fruit; or gemm'd 325  
 Their blossoms: with high woods the hills were crown'd,  
 With tufts the valleys and each fountain side,  
 With borders long the rivers; that Earth now  
 Seem'd like to Heav'n, a seat where gods might dwell,  
 Or wander with delight, and love to haunt 330  
 Her sacred shades: though God had yet not rain'd  
 Upon the earth, and man to till the ground  
 None was, but from the earth a dewy mist  
 Went up and water'd all the ground, and each  
 Plant of the field, which ere it was in the earth 335  
 God made, and every herb, before it grew  
 On the green stem; God saw that it was good.  
 So Ev'n and Morn recorded the third day.  
 'Again th' Almighty spake: "Let there be lights  
 High in th' expanse of heaven, to divide 340  
 The day from night; and let them be for signs,  
 For seasons, and for days, and circling years,  
 And let them be for lights as I ordain  
 Their office in the firmament of heav'n  
 To give light on the Earth;" and it was so. 345  
 And God made two great lights, great for their use  
 To man, the greater to have rule by day,  
 The less by night altern; and made the stars,  
 And set them in the firmament of heav'n  
 To illuminate the Earth, and rule the day 350  
 In their vicissitude, and rule the night,  
 And light from darkness to divide. God saw,  
 Surveying his great work, that it was good:  
 For of celestial bodies first the Sun  
 A mighty sphere he fram'd, unlightsome first, 355  
 Though of ethereal mould: then form'd the Moon  
 Globose, and every magnitude of Stars,  
 And sow'd with stars the heav'n thick as a field:  
 Of Light by far the greater part he took,  
 Transplanted from her cloudy shrine, and plac'd 360  
 In the sun's orb, made porous to receive  
 And drink the liquid light, firm to retain

Her gather'd beams, great palace now of Light.  
Hither as to their fountain other stars  
Repairing, in their gold'n urns draw light, 365  
And hence the morning planet gilds her horns;  
By tincture or reflection they augment  
Their small peculiar, though from human sight  
So far remote, with diminution seen.  
First in his east the glorious Lamp was seen, 370  
Regent of day, and all th' horizon round  
Invested with bright rays, jocund to run  
His longitude through heav'ns high road; the gray  
Dawn, and the Pleiades before him danc'd  
Shedding sweet influence: less bright the moon, 375  
But opposite in levell'd west was set  
His mirror, with full face borrowing her light  
From him; for other light she needed none  
In that aspect, and still that distance keeps  
Till night, then in the east her turn she shines 380  
Revolv'd on heav'ns great axle, and her reign  
With thousand lesser lights dividual holds,  
With thousand thousand stars, that then appear'd  
Spangling the hemisphere: then first adorn'd  
With their bright luminaries that set and rose, 385  
Glad Ev'ning and glad Morn crown'd the fourth day.  
    'And God said, "Let the waters generate  
Reptile with spawn abundant, living soul:  
And let fowl fly above the earth, with wings  
Display'd on the op'n firmament of heav'n." 390  
And God created the great whales, and each  
Soul living, each that crept, which plenteously  
The waters generated by their kinds,  
And every bird of wing after his kind;  
And saw that it was good, and bless'd them, saying, 395  
"Be fruitful, multiply, and in the seas,  
And lakes, and running streams the waters fill;  
And let the fowl be multipli'd on the earth."  
Forthwith the sounds and seas, each creek and bay  
With fry innumerable swarm, and shoals 400

Of fish that with their fins and shining scales  
Glide under the green wave, in sculls that oft  
Bank the mid sea: part single or with mate  
Graze the sea weed their pasture, and through groves  
Of coral stray, or sporting with quick glance 405  
Show to the sun their wav'd coats dropt with gold,  
Or in their pearly shells at ease, attend  
Moist nutriment, or under rocks their food  
In jointed armour watch: on smooth the seal,  
And bended dolphins play: part huge of bulk 410  
Wallowing unwieldy, enormous in their gait  
Tempest the ocean: there Leviathan,  
Hugest of living creatures, on the deep  
Stretcht like a promontory sleeps or swims,  
And seems a moving land, and at his gills 415  
Draws in, and at his trunk spouts out a sea.  
Meanwhile the tepid caves, and fens and shores  
Their brood as numerous hatch, from the egg that soon  
Bursting with kindly rupture forth disclos'd  
Their callow young, but feather'd soon and fledge 420  
They summ'd their pens, and soaring th' air sublime  
With clang despis'd the ground, under a cloud  
In prospect; there the eagle and the stork  
On cliffs and cedar tops their eyries build:  
Part loosely wing the region, part more wise 425  
In common, rang'd in figure wedge their way,  
Intelligent of seasons, and set forth  
Their airy caravan, high over seas  
Flying, and over lands with mutual wing  
Easing their flight; so steers the prudent crane 430  
Her annual voyage, borne on winds; the air  
Floats, as they pass, fann'd with unnumber'd plumes:  
From branch to branch the smaller birds with song  
Solac'd the woods, and spread their painted wings  
Till ev'n, nor then the solemn nightingale 435  
Ceas'd warbling, but all night tun'd her soft lays:  
Others on silver lakes and rivers bath'd  
Their downy breast; the swan with arched neck

Between her white wings mantling proudly, rows  
 Her state with oary feet; yet oft they quit 440  
 The dank, and rising on stiff pennons, tow'r  
 The mid aerial sky: others on ground  
 Walk'd firm; the crested cock whose clarion sounds  
 The silent hours, and th' other whose gay train  
 Adorns him, colour'd with the florid hue 445  
 Of rainbows and starry eyes. The waters thus  
 With fish replenisht, and the air with fowl,  
 Ev'ning and Morn solemniz'd the fifth day.  
 'The sixth, and of creation last, arose  
 With ev'ning harps and matin, when God said, 450  
 "Let th' Earth bring forth soul living in her kind,  
 Cattle, and creeping things, and beast of the earth,  
 Each in their kind." 'The Earth obey'd, and straight  
 Op'ning her fertile womb teem'd at a birth  
 Innumerable living creatures, perfect forms, 455  
 Limb'd and full grown: out of the ground up rose  
 As from his lair the wild beast where he wonns  
 In forest wild, in thicket, brake, or den;  
 Among the trees in pairs they rose, they walk'd:  
 The cattle in the fields and meadows green; 460  
 Those rare and solitary, these in flocks  
 Pasturing at once, and in broad herds upsprung.  
 The grassy clods now calv'd; now half appear'd  
 The tawny lion, pawing to get free  
 His hinder parts, then springs as broke from bonds, 465  
 And rampant shakes his brinded mane; the ounce,  
 The libbard, and the tiger, as the mole  
 Rising, the crumbl'd earth above them threw  
 In hillocks; the swift stag from under ground  
 Bore up his branching head; scarce from his mould 470  
 Behemoth biggest born of earth upheav'd  
 His vastness; fleec't the flocks and bleating rose  
 As plants; ambiguous between sea and land  
 The river horse and scaly crocodile.  
 At once came forth whatever creeps the ground, 475  
 Insect or worm; those waved their limber fans

For wings, and smallest lineaments exact  
 In all the liveries deckt of summer's pride  
 With spots of gold and purple, azure and green;  
 These as a line their long dimension drew, 480  
 Streaking the ground with sinuous trace; not all  
 Minims of nature; some of serpent kind  
 Wondrous in length and corpulence involv'd  
 Their snaky folds, and added wings. First crept  
 The parsimonious emmet, provident 485  
 Of future, in small room large heart enclos'd,  
 Pattern of just equality perhaps  
 Hereafter, join'd in her popular tribes  
 Of commonalty: swarming next appear'd  
 The female bee that feeds her husband drone 490  
 Deliciously, and builds her waxen cells,  
 With honey stor'd: the rest are numberless,  
 And thou their natures know'st, and gav'st them names,  
 Needless to thee repeated; nor unknown  
 The serpent, subtl'st beast of all the field, 495  
 Of huge extent sometimes, with brazen eyes  
 And hairy mane terrific, though to thee  
 Not noxious, but obedient at thy call.

'Now Heav'n in all her glory shon, and roll'd  
 Her motions, as the great First-Mover's hand 500  
 First wheel'd their course; Earth in her rich attire  
 Consummate lovely smil'd; air, water, earth,  
 By fowl, fish, beast, was flown, was swum, was walkt  
 Frequent; and of the sixth day yet remain'd;  
 There wanted yet the master-work, the end 505  
 Of all yet done; a creature who not prone  
 And brute as other creatures, but endu'd  
 With sanctity of reason, might erect  
 His stature, and upright with front serene  
 Govern the rest, self-knowing, and from thence 510  
 Magnanimous to correspond with Heav'n,  
 But grateful to acknowledge whence his good  
 Descends, thither with heart and voice and eyes  
 Directed in devotion, to adore

And worship God supreme, who made him chief  
Of all his works: therefore the Omnipotent  
Eternal Father (for where is not he  
Present?) thus to his Son audibly spake.

“Let us make now Man in our image, Man  
In our similitude, and let them rule  
Over the fish and fowl of sea and air,  
Beast of the field, and over all the Earth,  
And every creeping thing that creeps the ground.”  
This said, he form’d thee, Adam, thee O Man!  
Dust of the ground, and in thy nostrils breath’d  
The breath of life; in his own image he  
Created thee, in the image of God  
Express, and thou becam’st a living soul.  
Male he created thee, but thy consort  
Female for race; then bless’d mankind, and said,  
Be fruitful, multiply, and fill the Earth,  
Subdue it, and throughout dominion hold  
Over fish of the sea, and fowl of the air,  
And every living thing that moves on the earth.  
Wherever thus created, (for no place  
Is yet distinct by name) thence, as thou know’st,  
He brought thee into this delicious grove,  
This garden, planted with the trees of God,  
Delectable both to behold and taste;  
And freely all their pleasant fruit for food  
Gave thee, all sorts are here that all th’ Earth yields,  
Variety without end; but of the tree  
Which tasted works knowledge of good and evil,  
Thou may’st not; in the day thou eat’st, thou di’st;  
Death is the penalty impos’d; beware,  
And govern well thy appetite, lest Sin  
Surprise thee, and her black attendant Death.

‘Here finish’d he, and all that he had made  
View’d, and behold all was entirely good;  
So ev’n and morn accomplish’d the sixth day:  
Yet not till the Creator from his work  
Desisting, though unwearied, up return’d,

Up to the Heav'n of Heav'ns his high abode,  
 Thence to behold this new-created World,  
 Th' addition of his empire, how it shew'd 555  
 In prospect from his throne, how good, how fair,  
 Answering his great idea. Up he rode  
 Follow'd with acclamation, and the sound  
 Symphonious of ten thousand harps that tun'd  
 Angelic harmonies: the earth, the air 560  
 Resounded (thou remember'st, for thou heardst)  
 The heav'ns and all the constellations rung,  
 The planets in their station list'ning stood,  
 While the bright pomp ascended jubilant.  
 "Open, ye everlasting gates," they sung, 565  
 "Open, ye Heav'ns, your living doors; let in  
 The great Creator from his work return'd  
 Magnificent, his six days' work, a world;  
 Open and henceforth oft; for God will deign  
 To visit oft the dwellings of just men, 570  
 Delighted; and with frequent intercourse  
 Thither will send his winged messengers,  
 On errands of supernal grace." So sung  
 The glorious train ascending: he through Heav'n,  
 That open'd wide her blazing portals, led 575  
 To God's eternal house direct the way,  
 A broad and ample road, whose dust is gold  
 And pavement stars, as stars to thee appear,  
 Seen in the galaxy, that milky way  
 Which nightly as a circling zone thou seest 580  
 Powder'd with stars. And now on Earth the seventh  
 Ev'ning arose in Eden, for the sun  
 Was set, and twilight from the east came on,  
 Forerunning night; when at the holy mount  
 Of Heav'ns high-seated top, th' imperial throne 585  
 Of Godhead, fixt for ever firm and sure,  
 The Filial Power arriv'd, and sate him down  
 With his great Father; for he also went  
 Invisible, yet stay'd (such privilege  
 Hath Omnipresence) and the work ordain'd, 590

Author and end of all things, and from work  
 Now resting, bless'd and hallow'd the sev'nth day,  
 As resting on that day from all his work,  
 But not in silence holy kept; the harp  
 Had work and rested not, the solemn pipe, 595  
 And dulcimer, all organs of sweet stop,  
 All sounds on fret by string or golden wire  
 Temper'd soft tunings, intermixt with voice  
 Choral or unison: of incense clouds  
 Fuming from golden censers hid the mount. 600  
 Creation and the six days' acts they sung:  
 "Great are thy works, Jehovah! infinite  
 Thy power; what thought can measure thee or tongue  
 Relate thee? greater now in thy return  
 Than from the giant angels; thee that day 605  
 Thy thunders magnifi'd; but to create  
 Is greater than created to destroy.  
 Who can impair thee, mighty King, or bound  
 Thy empire? easily the proud attempt  
 Of spirits apostate and their counsels vain 610  
 Thou hast repell'd, while impiously they thought  
 Thee to diminish, and from thee withdraw  
 The number of thy worshippers. Who seeks  
 To lessen thee, against his purpose serves  
 To manifest the more thy might: his evil 615  
 Thou usest, and from thence creat'st more good.  
 Witness this new-made World, another Heav'n  
 From Heaven-gate not far, founded in view  
 On the clear hyaline, the glassy sea;  
 Of amplitude almost immense, with stars 620  
 Numerous, and every star perhaps a world  
 Of destin'd habitation; but thou know'st  
 Their seasons: among these the seat of men,  
 Earth with her nether ocean circumfus'd,  
 Their pleasant dwelling-place. Thrice happy men, 625  
 And sons of men, whom God hath thus advanc't,  
 Created in his image, there to dwell  
 And worship him, and in reward to rule



Over his works, on earth, in sea, or air,  
And multiply a race of worshippers  
Holy and just: thrice happy if they know  
Their happiness, and persevere upright."

630

'So sung they, and the empyrean rung  
With hallelujahs: thus was sabbath kept.  
And thy request think now fulfill'd, that ask'd  
How first this World and face of things began,  
And what before thy memory was done  
From the beginning, that posterity  
Inform'd by thee might know; if else thou seek'st  
Aught, not surpassing human measure, say.'

635

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## BOOK VIII.

### THE ARGUMENT.

Adam enquires concerning celestial motions, is doubtfully answered and exhorted to search rather things more worthy of knowledge: Adam assents; and still desirous to detain Raphael, relates to him what he remembered since his own creation; his placing in Paradise, his talk with God concerning solitude and fit society, his first meeting and nuptials with Eve; his discourse with the angel thereupon; who, after admonitions repeated, departs.

THE angel ended, and in Adam's ear  
So charming left his voice, that he awhile  
Thought him still speaking, still stood fixt to hear;  
Then as new-wak't thus gratefully repli'd.  
    'What thanks sufficient, or what recompense                     5  
Equal have I to render thee, divine  
Historian? who thus largely hast allay'd  
The thirst I had of knowledge, and voutsaf't  
This friendly condescension to relate  
Things else by me unsearchable, now heard                     10  
With wonder, but delight, and, as is due,  
With glory attributed to the high  
Creator; something yet of doubt remains,  
Which only thy solution can resolve.  
When I behold this goodly frame, this World                     15  
Of heav'n and Earth consisting, and compute  
Their magnitudes, this Earth, a spot, a grain,  
An atom, with the firmament compar'd,  
And all her number'd stars, that seem to roll  
Spaces incomprehensible (for such                     20

Their distance argues, and their swift return  
 Diurnal) merely to officiate light  
 Round this opacous Earth, this punctual spot,  
 One day and night; in all their vast survey  
 Useless besides; reasoning I oft admire, 25  
 How Nature wise and frugal could commit  
 Such disproportions with superfluous hand  
 So many nobler bodies to create,  
 Greater so manifold, to this one use,  
 For aught appears, and on their orbs impose 30  
 Such restless revolution day by day  
 Repeated; while the sedentary Earth,  
 That better might with far less compass move,  
 Serv'd by more noble than herself, attains  
 Her end without least motion, and receives 35  
 As tribute, such a sumless journey brought  
 Of incorporeal speed, her warmth and light;  
 Speed, to describe whose swiftness number fails.

So spake our sire, and by his count'nance seem'd  
 Ent'ring on studious thoughts abstruse, which Eve 40  
 Perceiving where she sat retir'd in sight,  
 With lowliness majestic from her seat,  
 And grace that won who saw to wish her stay,  
 Rose, and went forth among her fruits and flow'rs,  
 To visit how they prosper'd, bud and bloom, 45  
 Her nursery; they at her coming sprung,  
 And toucht by her fair tendance gladlier grew.  
 Yet went she not, as not with such discourse  
 Delighted, or not capable her ear  
 Of what was high: such pleasure she reserv'd, 50  
 Adam relating, she sole auditress;  
 Her husband the relater she preferr'd  
 Before the angel, and of him to ask  
 Chose rather; he, she knew would intermix  
 Grateful digressions, and solve high dispute 55  
 With conjugal caresses, from his lip  
 Not words alone pleas'd her. O when meet now  
 Such pairs, in love and mutual honour join'd?

With goddess-like demeanour forth she went,  
 Not unattended, for on her as queen 60  
 A pomp of winning Graces waited still,  
 And from about her shot darts of desire  
 Into all eyes to wish her still in sight.  
 And Raphael now to Adam's doubt propos'd  
 Benevolent and facile thus repli'd. 65  
 'To ask or search I blame thee not, for heav'n  
 Is as the book of God before thee set,  
 Wherein to read his wondrous works, and learn  
 His seasons, hours, or days, or months, or years:  
 This to attain, whether heav'n move or Earth, 70  
 Imports not, if thou reck'n right; the rest  
 From man or angel the great Architect  
 Did wisely to conceal, and not divulge  
 His secrets to be scann'd by them who ought  
 Rather admire; or if they list to try 75  
 Conjecture, he his fabric of the heav'n's  
 Hath left to their disputes, perhaps to move  
 His laughter at their quaint opinions wide  
 Hereafter, when they come to model heav'n  
 And calculate the stars, how they will wield 80  
 The mighty frame, how build, unbuild, contrive  
 To save appearances, how gird the sphere  
 With centric and eccentric scribbl'd o'er,  
 Cycle and epicycle, orb in orb:  
 Already by thy reasoning this I guess, 85  
 Who art to lead thy offspring, and supposest  
 That bodies bright and greater should not serve  
 The less not bright, nor Heav'n such journeys run,  
 Earth sitting still, when she alone receives  
 The benefit: consider first, that great 90  
 Or bright infers not excellence: the Earth  
 Though, in comparison of Heav'n, so small,  
 Nor glistening, may of solid good contain  
 More plenty than the sun that barren shines,  
 Whose virtue on itself works no effect, 95  
 But in the fruitful Earth; there first receiv'd

His beams, unactive else, their vigour find,  
 Yet not to Earth are those bright luminaries  
 Officious, but to thee Earth's habitant.  
 And for the heaven's wide circuit, let it speak 100  
 The Maker's high magnificence, who built  
 So spacious, and his line stretcht out so far;  
 That Man may know he dwells not in his own,  
 An edifice too large for him to fill,  
 Lodg'd in a small partition, and the rest 105  
 Ordain'd for uses to his Lord best known.  
 The swiftness of those circles attribute,  
 Though numberless, to his omnipotence,  
 That to corporeal substances could add  
 Speed almost spiritual: me thou think'st not slow, 110  
 Who since the morning hour set out from Heav'n  
 Where God resides, and ere mid-day arriv'd  
 In Eden, distance inexpressible  
 By numbers that have name. But this I urge,  
 Admitting motion in the heav'ns, to show 115  
 Invalid that which thee to doubt it mov'd;  
 Not that I so affirm, though so it seem  
 To thee who hast thy dwelling here on Earth.  
 God, to remove his ways from human sense,  
 Plac'd heav'n from Earth so far, that earthly sight, 120  
 If it presume, might err in things too high,  
 And no advantage gain. What if the sun  
 Be centre to the world, and other stars  
 By his attractive virtue and their own  
 Incited, dance about him various rounds? 125  
 Their wandring course now high, now low, then hid,  
 Progressive, retrograde, or standing still,  
 In six thou seest, and what if sev'nth to these  
 The planet Earth, so steadfast though she seem,  
 Insensibly three different motions move? 130  
 Which else to several spheres thou must ascribe,  
 Mov'd contrary with thwart obliquities;  
 Or save the sun his labour, and that swift  
 Nocturnal and diurnal rhomb suppos'd,

Invisible else above all stars, the wheel	
Of day and night; which needs not thy belief,	135
If Earth industrious of herself fetch day	
Travelling east, and with her part averse	
From the sun's beam meet night, her other part	
Still luminous by his ray. What if that light	140
Sent from her through the wide transpicious air,	
To the terrestrial moon be as a star	
Enlightning her by day, as she by night	
This Earth? reciprocal, if land be there,	
Fields and inhabitants: her spots thou seest	145
As clouds, and clouds may rain, and rain produce	
Fruits in her soft'nd soil, for some to eat	
Allotted there; and other suns perhaps	
With their attendant moons thou wilt descry	
Communicating male and female light;	150
Which two great sexes animate the world,	
Stor'd in each orb perhaps with some that live.	
For such vast room in nature unpossess	
By living soul, desert and desolate,	
Only to shine, yet scarce to contribute	155
Each orb a glimpse of light, convey'd so far	
Down to this habitable, which returns	
Light back to them, is obvious to dispute.	
But whether thus these things, or whether not,	
Whether the Sun predominant in heav'n	160
Rise on the Earth, or Earth rise on the Sun;	
He from the east his flaming road begin,	
Or she from west her silent course advance	
With inoffensive pace that spinning sleeps	
On her soft axle, while she paces ev'n,	165
And bears thee soft with the smooth air along,	
Solicit not thy thoughts with matters hid,	
Leave them to God above, him serve and fear;	
Of other creatures, as him pleases best,	
Wherever plac'd, let him dispose: joy thou	170
In what he gives to thee, this Paradise	
And thy fair Eve; heav'n is for thee too high	

To know what passes there; be lowly wise :  
 Think only what concerns thee and thy being;  
 Dream not of other worlds, what creatures there 173  
 Live, in what state, condition, or degree,  
 Contented that thus far hath been reveal'd,  
 Not of Earth only, but of highest Heav'n.'

To whom thus Adam, clear'd of doubt, repli'd.  
 'How fully hast thou satisfi'd me, pure 180  
 Intelligence of Heav'n, angel serene,  
 And freed from intricacies, taught to live  
 The easiest way, nor with perplexing thoughts  
 To interrupt the sweet of life, from which  
 God hath bid dwell far off all anxious cares, 185  
 And not molest us, unless we ourselves  
 Seek them with wandring thoughts, and notions vain.  
 But apt the mind or fancy is to rove  
 Uncheckt, and of her roving is no end;  
 Till warn'd, or by experience taught, she learn, 190  
 That not to know at large of things remote  
 From use, obscure and subtle, but to know  
 That which before us lies in daily life,  
 Is the prime wisdom; what is more, is fume,  
 Or emptiness, or fond impertinence, 195  
 And renders us in things that most concern  
 Unpractis'd, unprepar'd, and still to seek.  
 Therefore from this high pitch let us descend  
 A lower flight, and speak of things at hand  
 Useful; whence haply mention may arise 200  
 Of something not unseasonable to ask  
 By sufferance, and thy wonted favour deign'd.  
 Thee I have heard relating what was done  
 Ere my remembrance: now hear me relate  
 My story, which perhaps thou hast not heard; 205  
 And day is not yet spent; till then thou seest  
 How subtly to detain thee I devise,  
 Inviting thee to hear while I relate;  
 Fond, were it not in hope of thy reply:  
 For while I sit with thee, I seem in Heav'n, 210

And sweeter thy discourse is to my ear  
 Than fruits of palm-tree pleasantest to thirst  
 And hunger both, from labour, at the hour  
 Of sweet repast; they satiate, and soon fill,  
 Though pleasant; but thy words with grace divine 215  
 Imbu'd, bring to their sweetness no satiety.'

To whom thus Raphael answer'd heav'nly meek.  
 'Nor are thy lips ungraceful, sire of men,  
 Nor tongue ineloquent; for God on thee  
 Abundantly his gifts hath also pour'd, 220  
 Inward and outward both, his image fair:  
 Speaking or mute all comeliness and grace  
 Attends thee, and each word, each motion forms;  
 Nor less think we in Heav'n of thee on Earth  
 Than of our fellow-servant, and inquire 225  
 Gladly into the ways of God with Man:  
 For God we see hath honour'd thee, and set  
 On Man his equal love: say therefore on;  
 For I that day was absent, as befell,  
 Bound on a voyage uncouth and obscure, 230  
 Far on excursion toward the gates of Hell;  
 Squar'd in full legion (such command we had)  
 •To see that none thence issu'd forth a spy,  
 Or enemy, while God was in his work,  
 Lest he incens'd at such eruption bold, 235  
 Destruction with creation might have mixt.  
 Not that they durst without his leave attempt,  
 But us he sends upon his high behests  
 For state, as sovran King, and to inure  
 Our prompt obedience. First we found, fast shut 240  
 The dismal gates, and barricado'd strong;  
 But long ere our approaching heard within  
 Noise, other than the sound of dance or song,  
 Torment, and loud lament, and furious rage.  
 Glad we return'd up to the coasts of light 245  
 Ere sabbath ev'ning: so we had in charge.  
 But thy relation now; for I attend,  
 Pleas'd with thy words no less than thou with mine.'



So spake the godlike Power; and thus our sire.  
 'For Man to tell how human life began 250  
 Is hard; for who himself beginning knew?  
 Desire with thee still longer to converse  
 Induc'd me. As new wak't from soundest sleep  
 Soft on the flow'ry herb I found me laid  
 In balmy sweat, which with his beams the sun 255  
 Soon dri'd, and on the reeking moisture fed.  
 Straight toward heav'n my wondring eyes I turn'd,  
 And gaz'd awhile the ample sky; till rais'd  
 By quick instinctive motion up I sprung,  
 As thitherward endeavouring, and upright 260  
 Stood on my feet; about me round I saw  
 Hill, dale, and shady woods, and sunny plains,  
 And liquid lapse of murmuring streams; by these,  
 Creatures that liv'd, and mov'd, and walk'd, or flew,  
 Birds on the branches warbling; all things smil'd, 265  
 With fragrance and with joy my heart o'erflow'd.  
 Myself I then perus'd, and limb by limb  
 Survey'd, and sometimes went, and sometimes ran  
 With supple joints, as lively vigour led:  
 But who I was, or where, or from what cause, 270  
 Knew not; to speak I tri'd, and forthwith spake,  
 My tongue obey'd, and readily could name  
 Whate'er I saw. "Thou Sun," said I, "fair light,  
 And thou enlighten'd Earth, so fresh and gay,  
 Ye hills and dales, ye rivers, woods, and plains, 275  
 And ye that live and move, fair creatures, tell,  
 Tell, if ye saw, how came I thus, how here?  
 Not of myself; by some great Maker then,  
 In goodness and in power pre-eminent;  
 Tell me, how I may know him, how adore, 280  
 From whom I have that thus I move and live,  
 And feel that I am happier than I know."  
 While thus I call'd, and stray'd I knew not whither,  
 From where I first drew air, and first beheld  
 This happy light, when answer none return'd, 285  
 On a green shady bank profuse of flow'rs

Pensive I sat me down; there gentle sleep  
 First found me, and with soft oppression seiz'd  
 My drowsed sense, untroubl'd, though I thought  
 I then was passing to my former state 290  
 Insensible, and forthwith to dissolve;  
 When suddenly stood at my head a dream,  
 Whose inward apparition gently mov'd  
 My fancy to believe I yet had being,  
 And liv'd. One came, methought, of shape divine, 295  
 And said, "Thy mansion wants thee, Adam, rise,  
 First Man, of men innumerable ordain'd  
 First father, call'd by thee I come thy guide  
 To the garden of bliss, thy seat prepar'd."  
 So saying, by the hand he took me rais'd, 300  
 And over fields and waters, as in air  
 Smooth sliding without step, last led me up  
 A woody mountain; whose high top was plain,  
 A circuit wide, enclos'd, with goodliest trees  
 Planted, with walks, and bowers, and what I saw 305  
 Of Earth before scarce pleasant seem'd. Each tree  
 Load'n with fairest fruit that hung to the eye  
 Tempting, stirr'd in me sudden appetite  
 To pluck and eat; whereat I wak'd, and found  
 Before mine eyes all real, as the dream 310  
 Had lively shadow'd: here had new begun  
 My wandring, had not he who was my guide  
 Up hither, from among the trees appear'd,  
 Presence divine. Rejoicing, but with awe  
 In adoration at his feet I fell 315  
 Submit: he rear'd me, and "whom thou sought'st I am,"  
 Said mildly, "Author of all this thou seest  
 Above, or round about thee, or beneath.  
 This Paradise I give thee, count it thine  
 To till and keep, and of the fruit to eat: 320  
 Of every tree that in the garden grows  
 Eat freely with glad heart; fear here no dearth:  
 But of the tree, whose operation brings  
 Knowledge of good and ill, which I have set

The pledge of thy obedience and thy faith, 325  
Amid the garden by the tree of Life,  
Remember what I warn thee, shun to taste,  
And shun the bitter consequence: for know,  
The day thou eat'st thereof, my sole command  
Transcrest, inevitably thou shalt die; 330  
From that day mortal, and this happy state  
Shalt lose, expell'd from hence into a world  
Of woe and sorrow." Sternly he pronounc'd  
The rigid interdiction, which resounds  
Yet dreadful in mine ear, though in my choice 335  
Not to incur; but soon his clear aspect  
Return'd and gracious purpose thus renew'd.  
"Not only these fair bounds, but all the Earth  
To thee and to thy race I give; as lords  
Possess it, and all things that therein live, 340  
Or live in sea, or air, beast, fish and fowl.  
In sign whereof each bird and beast behold  
After their kinds; I bring them to receive  
From thee their names, and pay thee fealty  
With low subjection; understand the same 345  
Of fish within their watry residence,  
Not hither summon'd, since they cannot change  
Their element to draw the thinner air."  
As thus he spake, each bird and beast behold  
Approaching two and two; these cowering low 350  
With blandishment, each bird stoop'd on his wing.  
I nam'd them, as they pass'd, and understood  
Their nature, with such knowledge God endu'd  
My sudden apprehension; but in these  
I found not what methought I wanted still; 355  
And to the Heav'nly Vision thus presum'd.  
"O by what name, for thou above all these,  
Above mankind, or aught than mankind higher,  
Surpassest far my naming, how may I  
Adore thee, Author of this universe,  
And all this good to Man? for whose well being 360  
So amply, and with hands so liberal

Thou hast provided all things: but with me  
 I see not who partakes. In solitude  
 What happiness? who can enjoy alone?  
 Or all enjoying, what contentment find?" 365  
 Thus I presumptuous; and the Vision bright,  
 As with a smile more bright'nd, thus repli'd.

"What call'st thou solitude? is not the earth  
 With various living creatures, and the air 370  
 Replenisht, and all these at thy command  
 To come and play before thee? know'st thou not  
 Their language, and their ways? they also know,  
 And reason not contemptibly; with these  
 Find pastime, and bear rule: thy realm is large." 375  
 So spake the universal Lord, and seem'd  
 So ordering; I with leave of speech implor'd,  
 And humble deprecation thus repli'd:

"Let not my words offend thee, Heav'nly Power,  
 My Maker, be propitious while I speak. 380  
 Hast thou not made me here thy substitute,  
 And these inferior far beneath me set?  
 Among unequals what society  
 Can sort, what harmony, or true delight?  
 Which must be mutual, in proportion due 385  
 Giv'n, and receiv'd; but in disparity  
 The one intense, the other still remiss,  
 Cannot well suit with either, but soon prove  
 Tedious alike: of fellowship I speak  
 Such as I seek, fit to participate 390  
 All rational delight, wherein the brute  
 Cannot be human consort; they rejoice  
 Each with their kind, lion with lioness;  
 So fitly them in pairs thou hast combin'd;  
 Much less can bird with beast, or fish with fowl, 395  
 So well converse, nor with the ox the ape;  
 Worse then can Man with beast, and least of all."  
 Whereto th' Almighty answer'd, not displeas'd.

"A nice and subtle happiness I see  
 Thou to thyself proposest, in the choice 400

Of thy associates, Adam, and will taste  
 No pleasure, though in pleasure, solitary.  
 What think'st thou then of me, and this my state?  
 Seem I to thee sufficiently possess  
 Of happiness, or not? who am alone 405  
 From all eternity, for none I know  
 Second to me or like, equal much less.  
 How have I then with whom to hold converse  
 Save with the creatures which I made, and those  
 To me inferior, infinite descents 410  
 Beneath what other creatures are to thee?"  
 'He ceas'd, I lowly answer'd. "To attain  
 The highth and depth of thy eternal ways  
 All human thoughts come short, Supreme of things;  
 Thou in thyself art perfect, and in thee 415  
 Is no deficiency found; not so is Man,  
 But in degree, the cause of his desire  
 By conversation with his like, to help  
 Or solace his defects. No need that thou  
 Shouldst propagate, already infinite; 420  
 And through all numbers absolute, though One;  
 But Man by number is to manifest  
 His single imperfection, and beget  
 Like of his like, his image multipli'd,  
 In unity defective; which requires 425  
 Collateral love, and dearest amity.  
 Thou in thy secrecy although alone,  
 Best with thyself accompanied, seek'st not  
 Social communication; yet so pleas'd,  
 Canst raise thy creature to what highth thou wilt 430  
 Of union or communion, deifi'd;  
 I by conversing cannot these erect  
 From prone, nor in their ways complacence find."  
 Thus I embolden'd spake, and freedom us'd  
 Permissive, and acceptance found, which gain'd 435  
 This answer from the gracious Voice Divine  
 "Thus far to try thee, Adam, I was pleas'd,  
 And find thee knowing not of beasts alone,

Which thou hast rightly nam'd, but of thyself,  
Expressing well the spirit within thee free,  
My image, not imparted to the brute, 440  
Whose fellowship therefore unmeet for thee  
Good reason was thou freely shouldst dislike,  
And be so minded still; I, ere thou spak'st,  
Knew it not good for Man to be alone, 445  
And no such company as then thou saw'st  
Intended thee, for trial only brought,  
To see how thou couldst judge of fit and meet:  
What next I bring shall please thee, be assur'd,  
Thy likeness, thy fit help, thy other self, 450  
Thy wish exactly to thy heart's desire."

'He ended, or I heard no more; for now  
My earthly by his Heav'nly overpower'd,  
Which it had long stood under, strain'd to the highth  
In that celestial colloquy sublime, 455  
As with an object that excels the sense,  
Dazzl'd and spent, sunk down, and sought repair  
Of sleep, which instantly fell on me, call'd  
By Nature as in aid, and clos'd mine eyes.  
Mine eyes he clos'd, but op'n left the cell 460  
Of Fancy my internal sight; by which  
Abstract as in a trance methought I saw,  
Though sleeping, where I lay, and saw the shape  
Still glorious before whom awake I stood;  
Who stooping op'nd my left side, and took 465  
From thence a rib, with cordial spirits warm,  
And life-blood streaming fresh; wide was the wound,  
But suddenly with flesh fill'd up and heal'd:  
The rib he form'd and fashion'd with his hands;  
Under his forming hands a creature grew, 470  
Manlike, but different sex, so lovely fair,  
That what seem'd fair in all the world, seem'd now  
Mean, or in her summ'd up, in her contain'd  
And in her looks, which from that time infus'd  
Sweetness into my heart, unfelt before, 475  
And into all things from her air inspir'd

The spirit of love and amorous delight.  
 She disappear'd, and left me dark; I wak'd  
 To find her, or for ever to deplore  
 Her loss, and other pleasures all abjure: 480  
 When out of hope, behold her, not far off,  
 Such as I saw her in my dream, adorn'd  
 With what all Earth or Heaven could bestow  
 To make her amiable: on she came,  
 Led by her Heav'nly Maker, though unseen, 485  
 And guided by his voice; nor uninform'd  
 Of nuptial sanctity, and marriage rites:  
 Grace was in all her steps, Heav'n in her eye,  
 In every gesture dignity and love.  
 I overjoy'd could not forbear aloud. 490  
 "This turn hath made amends; thou hast fulfill'd  
 Thy words, Creator bounteous and benign!  
 Giver of all things fair, but fairest this  
 Of all thy gifts, nor enviest. I now see  
 Bone of my bone, flesh of my flesh, myself, 495  
 Before me; Woman is her name, of Man  
 Extracted: for this cause he shall forego  
 Father and mother, and to his wife adhere;  
 And they shall be one flesh, one heart, one soul."  
 'She heard me thus, and though divinely brought, 500  
 Yet innocence, and virgin modesty,  
 Her virtue and the conscience of her worth,  
 That would be woo'd, and not unsought be won,  
 Not obvious, not obtrusive, but retir'd,  
 The more desirable, or to say all, 505  
 Nature herself, though pure of sinful thought,  
 Wrought in her so, that seeing me, she turn'd;  
 I follow'd her; she what was honour knew,  
 And with obsequious majesty approv'd  
 My pleaded reason. To the nuptial bow'r  
 I led her blushing like the morn: all Heav'n, 510  
 And happy constellations on that hour  
 Shed their selectest influence; the Earth  
 Gave sign of gratulation, and each hill;

Joyous the birds; fresh gales and gentle airs  
Whisper'd it to the woods, and from their wings  
Flung rose, flung odours from the spicy shrub,  
Disporting, till the amorous bird of night  
Sung spousal, and bid haste the ev'ning star  
On his hill top, to light the bridal lamp. 520

'Thus I have told thee all my state, and brought  
My story to the sum of earthly bliss  
Which I enjoy, and must confess to find  
In all things else delight indeed, but such  
As us'd or not, works in the mind no change, 525  
Nor vehement desire; these delicacies

I mean of taste, sight, smell, herbs, fruits, and flow'rs,  
Walks, and the melody of birds; but here  
Far otherwise, transported I behold,  
Transported touch; here passion first I felt, 530  
Commotion strange, in all enjoyments else

Superior and unmov'd, here only weak  
Against the charm of Beauty's powerful glance.  
Or Nature fail'd in me, and left some part  
Not proof enough such object to sustain, 535  
Or from my side subducting, took perhaps

More than enough; at least on her bestow'd  
Too much of ornament, in outward show  
Elaborate, of inward less exact.

For well I understand in the prime end 540  
Of Nature her th' inferior, in the mind

And inward faculties, which most excel;  
In outward also her resembling less

His image who made both, and less expressing  
The character of that dominion giv'n 545  
O'er other creatures; yet when I approach

Her loveliness, so absolute she seems  
And in herself complete, so well to know

Her own, that what she wills to do or say,  
Seems wisest, virtuousest, discreetest, best; 550

All higher knowledge in her presence falls  
Degraded; Wisdom in discourse with her



Loses discount'nanc't, and like Folly shows;  
 Authority and Reason on her wait,  
 As one intended first, not after made 555  
 Occasionally; and to consummate all,  
 Greatness of mind and Nobleness their seat  
 Build in her loveliest, and create an awe  
 About her, as a guard angelic plac't.'

To whom the angel with contracted brow. 560  
 'Accuse not Nature, she hath done her part;  
 Do thou but thine, and be not diffident  
 Of Wisdom, she deserts thee not, if thou  
 Dismiss not her, when most thou need'st her nigh,  
 By attributing overmuch to things 565

Less excellent, as thou thyself perceiv'st.  
 For what admir'st thou, what transports thee so?  
 An outside? fair no doubt, and worthy well  
 Thy cherishing, thy honouring, and thy love,  
 Not thy subjection: weigh with her thyself; 570

Then value: oft-times nothing profits more  
 Than self-esteem, grounded on just and right,  
 Well manag'd; of that skill the more thou know'st,  
 The more she will acknowledge thee her head,  
 And to realities yield all her shows: 575

Made so adorn for thy delight the more,  
 So awful, that with honour thou may'st love  
 Thy mate, who sees when thou art seen least wise.  
 But if the sense of touch whereby mankind  
 Is propagated seem such dear delight 580

Beyond all other, think the same voutsaf't  
 To cattle and each beast; which would not be  
 To them made common and divulg'd, if aught  
 Therein enjoy'd were worthy to subdue  
 The soul of Man, or passion in him move. 585

What higher in her society thou find'st  
 Attractive, human, rational, love still;  
 In loving thou dost well, in passion not,  
 Wherein true love consists not; Love refines  
 The thoughts, and heart enlarges, hath his seat 590

In reason, and is judicious, is the scale  
By which to Heav'nly Love thou may'st ascend,  
Not sunk in carnal pleasure; for which cause  
Among the beasts no mate for thee was found.'

To whom thus half abash't Adam repli'd: 595

'Neither her outside form'd so fair, nor aught  
In procreation common to all kinds,  
(Though higher of the genial bed by far,  
And with mysterious reverence I deem)

So much delights me as those graceful acts, 600

Those thousand decencies that daily flow

From all her words and actions mixt with love

And sweet compliance, which declare unfeign'd

Union of mind, or in us both one soul;

Harmony to behold in wedded pair 605

More grateful than harmonious sound to the ear.

Yet these subject not; I to thee disclose

What inward thence I feel, not therefore foil'd,

Who meet with various objects from the sense

Variouly representing; yet still free 610

Approve the best, and follow what I approve.

To love thou blam'st me not, for Love thou say'st

Leads up to Heav'n, is both the way and the guide;

Bear with me then, if lawful what I ask;

Love not the Heav'nly spirits, and how their love 615

Express they? by looks only, or do they mix

Irradiance, virtual or immediate touch?'

To whom the angel with a smile that glow'd

Celestial rosy red, Love's proper hue,

Answer'd. 'Let it suffice thee that thou know'st 620

Us happy, and without Love no happiness.

Whatever pure thou in the body enjoy'st,

(And pure thou wert created) we enjoy

In eminence, and obstacle find none

Of membrane, joint, or limb, exclusive bars; 625

Easier than air with air, if spirits embrace,

Total they mix, union of pure with pure

Desiring; nor restrain'd conveyance need

As flesh to mix with flesh, or soul with soul.  
But I can now no more; the parting sun 650  
Beyond the Earth's Green Cape and Verdant Isles  
Hesperian sets, my signal to depart.  
Be strong, live happy, and love, but first of all  
Him whom to love is to obey, and keep  
His great command; take heed lest passion sway 655  
Thy judgment to do aught, which else free will  
Would not admit; thine and of all thy sons  
The weal or woe in thee is plac'd; beware.  
I in thy persevering shall rejoice,  
And all the blest: stand fast; to stand or fall 660  
Free in thine own arbitrement it lies.  
Perfet within, no outward aid require;  
And all temptation to transgress repel.'  
So saying, he arose; whom Adam thus  
Follow'd with benediction. 'Since to part, 665  
Go heavenly guest, ethereal messenger,  
Sent from whose sovran goodness I adore.  
Gentle to me and affable hath been  
Thy condescension, and shall be honour'd ever  
With grateful memory: thou to mankind 670  
Be good and friendly still, and oft return.'  
So parted they; the angel up to Heav'n  
From the thick shade, and Adam to his bower.

## BOOK IX.

### THE ARGUMENT.

Satan having compassed the earth, with meditated guile returns as a mist by night into Paradise, and enters into the serpent sleeping. Adam and Eve in the morning go forth to their labours, which Eve proposes to divide in several places, each labouring apart. Adam consents not, alleging the danger, lest that Enemy, of whom they were forewarned, should attempt her found alone. Eve loath to be thought not circumpect or firm enough, urges her going apart, the rather desirous to make trial of her strength; Adam at last yields. The Serpent finds her alone; his subtle approach, first gazing, then speaking, with much flattery extolling Eve above all other creatures. Eve wondering to hear the Serpent speak, asks how he attained to human speech and such understanding not till now; the Serpent answers, that by tasting of a certain fruit in the garden he attained both to speech and reason, till then void of both. Eve requires him to bring her to that tree, and finds it to be the tree of Knowledge forbidden. The Serpent now grown bolder, with many wiles and arguments induces her at length to eat; she pleased with the taste, deliberates awhile whether to impart thereof to Adam or not; at last brings him of the fruit, relates what persuaded her to eat thereof. Adam, at first amazed, but perceiving her lost, resolves through vehemence of love to perish with her, and extenuating the trespass, eats also of the fruit. The effects thereof in them both; they seek to cover their nakedness; then fall to variance and accusation of one another.

No more of talk where God or angel guest  
With Man, as with his friend, familiar us'd  
To sit indulgent, and with him partake  
Rural repast, permitting him the while  
Venial discourse unblam'd: I now must change

These notes to tragic; foul distrust, and breach  
 Disloyal on the part of Man, revolt,  
 And disobedience: on the part of Heav'n  
 Now alienated, distance and distaste,  
 Anger and just rebuke, and judgment giv'n, 10  
 That brought into this world a world of woe,  
 Sin and her shadow Death, and Misery,  
 Death's harbinger: sad task, yet argument  
 Not less but more heroic than the wrath  
 Of stern Achilles on his foe pursu'd 15  
 Thrice fugitive about Troy wall; or rage  
 Of Turnus for Lavinia disespous'd,  
 Or Neptune's ire or Juno's, that so long  
 Perplex'd the Greek and Cytherea's son;  
 If answerable style I can obtain 20  
 Of my celestial patroness, who deigns  
 Her nightly visitation unimplor'd,  
 And dictates to me slumb'ring, or inspires  
 Easy my unpremeditated verse:  
 Since first this subject for heroic song 25  
 Pleas'd me long choosing, and beginning late;  
 Not sedulous by nature to indite  
 Wars, hitherto the only argument  
 Heroic deem'd, chief mast'ry to dissect  
 With long and tedious havoc fabl'd knights 30  
 In battles feign'd; the better fortitude  
 Of patience and heroic martyrdom  
 Unsung; or to describe races and games,  
 Or tilting furniture, emblazon'd shields,  
 Impresses quaint, caparisons and steeds; 35  
 Bases and tinsel trappings, gorgeous knights  
 At joust and tournament; then marshall'd feast  
 Served up in hall with sewers, and seneschals;  
 The skill of artifice or office mean,  
 Not that which justly gives heroic name 40  
 To person or to poem. Me of these  
 Nor skill'd nor studious, higher argument  
 Remains, sufficient of itself to raise

That name, unless an age too late, or cold  
Climate, or years damp my intended wing  
Deprest, and much they may, if all be mine,  
Not hers who brings it nightly to my ear.

The sun was sunk, and after him the star  
Of Hesperus, whose office is to bring  
Twilight upon the Earth, short arbiter

Twixt day and night; and now from end to end  
Night's hemisphere had veil'd the horizon round:  
When Satan who late fled before the threats  
Of Gabriel out of Eden, now improv'd

In meditated fraud and malice, bent  
On Man's destruction, maugre what might hap  
Of heavier on himself, fearless return'd.

By night he fled, and at midnight return'd  
From compassing the Earth; cautious of day,  
Since Uriel regent of the sun descri'd

His entrance, and forewarn'd the cherubim  
That kept their watch; thence full of anguish driv'n,  
The space of seven continu'd nights he rode

With darkness, thrice the equinoctial line  
He circl'd, four times cross'd the ear of night  
From pole to pole, traversing each colure;

On the eighth return'd, and on the coast averse  
From entrance or cherubic watch, by stealth  
Found unsuspected way. There was a place,

Now not, (though Sin, not Time, first wrought the change.)  
Where Tigris at the foot of Paradise

Into a gulf shot under ground, till part  
Rose up a fountain by the tree of Life;  
In with the river sunk, and with it rose

Satan involv'd in rising mist; then sought  
Where to lie hid: sea he had searcht and land  
From Eden over Pontus, and the pool

Maotis, up beyond the river Ob;  
Downward as far antarctic; and in length  
West from Orontes to the ocean barr'd

At Darien, thence to the land where flows

Ganges and Indus. Thus the orb he roam'd  
 With narrow search; and with inspection deep  
 Consider'd every creature, which of all  
 Most opportune might serve his wiles, and found 85  
 The serpent subtlest beast of all the field.  
 Him after long debate, irresolute  
 Of thoughts revolv'd, his final sentence chose  
 Fit vessel, fittest imp of fraud, in whom  
 To enter, and his dark suggestions hide 90  
 From sharpest sight: for in the wily snake  
 Whatever sleights none would suspicious mark,  
 As from his wit and native subtlety  
 Proceeding, which in other beasts observ'd  
 Doubt might beget of diabolic pow'r, 95  
 Active within beyond the sense of brute.  
 Thus he resolv'd; but first from inward grief  
 His bursting passion into plaints thus pour'd:  
 'O Earth! how like to Heav'n, if not preferr'd  
 More justly, seat worthier of gods, as built 100  
 With second thoughts, reforming what was old!  
 For what God after better worse would build?  
 Terrestrial Heav'n, danc't round by other Heav'ns  
 That shine, yet bear their bright officious lamps,  
 Light above light, for thee alone, as seems, 105  
 In thee concentrating all their precious beams  
 Of sacred influence: as God in Heav'n  
 Is centre, yet extends to all, so thou  
 Centring receiv'st from all those orbs; in thee,  
 Not in themselves, all their known virtue appears 110  
 Productive in herb, plant, and nobler birth  
 Of creatures animate with gradual life  
 Of growth, sense, reason, all summ'd up in Man.  
 With what delight could I have walk't thee round,  
 If I could joy in aught, sweet interchange  
 Of hill, and valley, rivers, woods and plains, 115  
 Now land, now sea, and shores with forest crown'd,  
 Rocks, dens, and caves; but I in none of these  
 Find place or refuge; and the more I see

Pleasures about me, so much more I feel 120  
 Torment within me, as from the hateful siege  
 Of contraries; all good to me becomes  
 Bane, and in Heav'n much worse would be my state.  
 But neither here seek I, no nor in Heav'n  
 To dwell, unless by mastering Heav'n's Supreme; 125  
 Nor hope to be myself less miserable  
 By what I seek, but others to make such  
 As I, though thereby worse to me redound;  
 For only in destroying I find ease  
 To my relentless thoughts; and him destroy'd, 130  
 Or won to what may work his utter loss,  
 For whom all this was made, all this will soon  
 Follow, as to him linkt in weal or woe,  
 In woe then; that destruction wide may range:  
 To me shall be the glory sole among 135  
 The infernal Powers, in one day to have marr'd,  
 What he Almighty styl'd, six nights and days  
 Contin'd making, and who knows how long  
 Before had been contriving, though perhaps  
 Not longer than since I in one night freed 140  
 From servitude inglorious well nigh half  
 Th' angelic name, and thinner left the throng  
 Of his adorers; he to be aveng'd,  
 And to repair his numbers thus impair'd,  
 Whether such virtue spent of old now fail'd 145  
 More angel to create, if they at least  
 Are his created, or to spite us more,  
 Determin'd to advance into our room  
 A creature form'd of earth, and him endow,  
 Exalted from so base original, 150  
 With Heav'nly spoils, our spoils: what he decreed  
 He effected; Man he made, and for him built  
 Magnificent this World, and Earth his seat,  
 Him Lord pronounc'd, and, O indignity!  
 Subjected to his service angel wings, 155  
 And flaming ministers to watch and tend  
 Their earthly charge: of these the vigilance



I dread, and to elude, thus wrapt in mist  
 Of midnight vapour glide obscure, and pry  
 In every bush and brake, where hap may find 160  
 The serpent sleeping, in whose mazy folds  
 To hide me, and the dark intent I bring.  
 O foul descent! that I who erst contended  
 With gods to sit the highest, am now constrain'd  
 Into a beast, and mixt with bestial slime, 165  
 This essence to incarnate and imbrute,  
 That to the height of deity aspir'd;  
 But what will not ambition and revenge  
 Descend to? who aspires, must down as low  
 As high he soar'd, obnoxious first or last 170  
 To basest things. Revenge, at first though sweet,  
 Bitter ere long back on itself recoils;  
 Let it; I reck-not, so it light well aim'd,  
 Since higher I fall short, on him who next  
 Provokes my envy, this new favourite 175  
 Of Heav'n, this Man of clay, son of despite,  
 Whom us the more to spite his Maker rais'd  
 From dust: spite then with spite is best repaid.  
 So saying, through each thicket dank or dry,  
 Like a black mist low creeping, he held on 180  
 His midnight search, where soonest he might find  
 The serpent; him fast sleeping soon he found  
 In labyrinth of many a round self-roll'd,  
 His head the midst, well stor'd with subtle wiles;  
 Not yet in horrid shade or dismal den, 185  
 Nor nocent yet, but on the grassy herb  
 Fearless unfear'd he slept. In at his mouth  
 The Devil enter'd, and his brutal sense,  
 In heart or head, possessing soon inspir'd  
 With act intelligential; but his sleep 190  
 Disturb'd not, waiting close th' approach of morn.  
 Now when as sacred light began to dawn  
 In Eden on the humid flow'rs, that breath'd  
 Their morning incense, when all things that breathe  
 From th' Earth's great altar send up silent praise 195

To the Creator, and his nostrils fill  
 With grateful smell, forth came the human pair  
 And join'd their vocal worship to the quire  
 Of creatures wanting voice; that done, partake  
 The season, prime for sweetest scents and airs: 200  
 Then commune how that day they best may ply  
 Their growing work: for much their work outgrew  
 The hands despatch of two gardning so wide.  
 And Eve first to her husband thus began.

'Adam, well may we labour still to dress 205  
 This garden, still to tend plant, herb and flow'r,  
 Our pleasant task enjoin'd, but till more hands  
 Aid us, the work under our labour grows  
 Luxurious by restraint; what we by day  
 Lop overgrown or prune, or prop, or bind, 210  
 One night or two with wanton growth derides  
 Tending to wild. Thou therefore now advise,  
 Or hear what to my mind first thoughts present.  
 Let us divide our labours, thou where choice  
 Leads thee, or where most needs, whether to wind 215  
 The woodbine round this arbour, or direct  
 The clasping ivy where to climb, while I  
 In yonder spring of roses intermixt  
 With myrtle, find what to redress till noon;  
 For while so near each other thus all day 220  
 Our task we choose, what wonder if so near  
 Looks intervene and smiles, or object new  
 Casual discourse draw on? which intermits  
 Our day's work brought to little, though begun  
 Early, and th' hour of supper comes unearn'd.' 225

To whom mild answer Adam thus return'd.  
 'Sole Eve, associate sole, to me beyond  
 Compare above all living creatures dear,  
 Well hast thou motion'd, well thy thoughts employ'd  
 How we might best fulfil the work which here 230  
 God hath assign'd us, nor of me shalt pass  
 Unprais'd: for nothing lovelier can be found  
 In woman, than to study household good,

And good works in her husband to promote.  
Yet not so strictly hath our Lord impos'd 235  
Labour, as to debar us when we need  
Refreshment, whether food, or talk between,  
Food of the mind, or this sweet intercourse  
Of looks and smiles, for smiles from Reason flow,  
To brute deni'd, and are of Love the food, 240  
Love not the lowest end of human life.  
For not to irksome toil, but to delight  
He made us, and delight to Reason join'd.  
The paths and bowers doubt not but our joint hands  
Will keep from wilderness with ease, as wide 245  
As we need walk, till younger hands ere long  
Assist us: but if much converse perhaps  
Thee satiate, to short absence I could yield.  
For solitude sometimes is best society,  
And short retirement urges sweet return. 250  
But other doubt possesses me, lest harm  
Befal thee sever'd from me; for thou know'st  
What hath been warn'd us, what malicious Foe  
Envyng our happiness, and of his own  
Despairing, seeks to work us woe and shame 255  
By sly assault; and somewhere nigh at hand  
Watches no doubt, with greedy hope to find  
His wish and best advantage, us asunder,  
Hopeless to circumvent us join'd, where each  
To other speedy aid might lend at need; 260  
Whether his first design be to withdraw  
Our fealty from God, or to disturb  
Conjugal love, than which perhaps no bliss  
Enjoy'd by us excites his envy more;  
Or this, or worse; leave not the faithful side 265  
That gave thee being, still shades thee and protects.  
The wife, where danger or dishonour lurks,  
Safest and seemliest by her husband stays,  
Who guards her, or with her the worst endures.  
To whom the virgin majesty of Eve, 270  
As one who loves, and some unkindness meets,

With sweet austere composure thus repli'd.  
'Offspring of Heav'n and Earth, and all Earth's Lord,  
That such an Enemy we have, who seeks  
Our ruin, both by thee inform'd I learn, 275  
And from the parting angel overheard  
As in a shady nook I stood behind,  
Just then return'd at shut of evening flow'rs.  
But that thou shouldst my firmness therefore doubt  
To God or thee, because we have a Foe 280  
May tempt it, I expected not to hear.  
His violence thou fear'st not, being such,  
As we, not capable of death or pain,  
Can either not receive, or can repel.  
His fraud is then thy fear, which plain infers 285  
Thy equal fear that my firm faith and love  
Can by his fraud be shak'n or seduc't;  
Thoughts, which how found they harbour in thy breast  
Adam, misdeed thought of her to thee so dear?'  
To whom with healing words Adam repli'd. 290  
'Daughter of God and Man, immortal Eve,  
For such thou art, from sin and blame entire:  
Not diffident of thee do I dissuade  
Thy absence from my sight, but to avoid  
Th' attempt itself, intended by our Foe. 295  
For he who tempts, though in vain, at least asperses  
The tempted with dishonour foul, suppos'd  
Not incorruptible of faith, not proof  
Against temptation: thou thyself with scorn  
And anger wouldst resent the offer'd wrong, 300  
Though ineffectual found; misdeem not then,  
If such affront I labour to avert  
From thee alone, which on us both at once  
The Enemy, though bold, will hardly dare;  
Or daring, first on me th' assault shall light. 305  
Nor thou his malice and false guile condemn;  
Subtle he needs must be, who could seduce  
Angels, nor think superfluous others' aid.  
I from the influence of thy looks receive

Access in every virtue, in thy sight 310  
 More wise, more watchful, stronger, if need were  
 Of outward strength; while shame, thou looking on,  
 Shame to be overcome or overreacht  
 Would utmost vigour raise, and rais'd unite.  
 Why shouldst not thou like sense within thee feel 315  
 When I am present, and thy trial choose  
 With me, best witness of thy virtue tri'd!  
 So spake domestic Adam in his care.  
 And matrimonial love; but Eve, who thought  
 Less attributed to her faith sincere, 320  
 Thus her reply with accent sweet renew'd.  
 'If this be our condition, thus to dwell  
 In narrow circuit strait'nd by a Foe,  
 Subtle or violent, we not endu'd  
 Single with like defence, wherever met, 325  
 How are we happy, still in fear of harm?  
 But harm precedes not sin: only our Foe  
 Tempting, affronts us with his foul esteem  
 Of our integrity: his foul esteem  
 Sticks no dishonour on our front, but turns 330  
 Foul on himself: then wherefore shunn'd or fear'd  
 By us? who rather double honour gain  
 From his surmise prov'd false, find peace within,  
 Favour from Heav'n our witness, from th' event.  
 And what is faith, love, virtue unassay'd, 335  
 Alone, without exterior help sustain'd?  
 Let us not then suspect our happy state  
 Left so imperfet by the Maker wise,  
 As not secure to single or combin'd;  
 Frail is our happiness, if this be so, 340  
 And Eden were no Eden thus expos'd.'  
 To whom thus Adam fervently repli'd.  
 'O Woman, best are all things as the will  
 Of God ordain'd them; his creating hand  
 Nothing imperfet or deficient left 345  
 Of all that he created, much less Man,  
 Or aught that might his happy state secure,

Secure from outward force ; within himself  
The danger lies, yet lies within his power :  
Against his will he can receive no harm. 350

But God left free the will, for what obeys  
Reason, is free, and Reason he made right,  
But bid her well be ware, and still erect,  
Lest by some fair appearing good surpris'd  
She dictate false, and misinform the will 355  
To do what God expressly hath forbid.

Not then mistrust, but tender love enjoins  
That I should mind thee oft, and mind thou me.  
Firm we subsist, yet possible to swerve,  
Since Reason not impossibly may meet 360  
Some specious object by the foe suborn'd,  
And fall into deception unaware,

Not keeping strictest watch, as she was warn'd.  
Seek not temptation then, which to avoid  
Were better, and most likely if from me 365  
Thou sever not : trial will come unsought.  
Wouldst thou approve thy constancy, approve  
First thy obedience ; th' other who can know ?  
Not seeing thee attempted, who attest ?

But if thou think trial unsought may find 370  
Us both securer than thus warn'd thou seem'st,  
Go ; for thy stay, not free, absents thee more ;  
Go in thy native innocence, rely

On what thou hast of virtue, summon all,  
For God towards thee hath done his part, do thine.' 375

So spake the patriarch of mankind ; but Eve  
Persisted, yet submiss, though last, repli'd.

' With thy permission then, and thus forewarn'd,  
Chiefly by what thy own last reasoning words  
Touch'd only, that our trial, when least sought, 380  
May find us both perhaps far less prepar'd,  
The willinger I go, nor much expect

A Foe so proud will first the weaker seek ;  
So bent, the more shall shame him his repulse.'

Thus saying, from her husband's hand her hand 385

Soft she withdrew, and like a wood-nymph light,  
 Oread or Dryad, or of Delia's train,  
 Betook her to the groves, but Delia's self  
 In gait surpass'd and goddess-like deport,  
 Though not as she with bow and quiver arm'd, 390  
 But with such gardning tools as art yet rude,  
 Guiltless of fire had form'd, or angels brought.  
 To Pales, or Pomona thus adorn'd,  
 Likest she seem'd, Pomona when she fled  
 Vertumnus; or to Ceres in her prime, 395  
 Yet virgin of Proserpina from Jove.  
 Her long with ardent look his eye pursu'd  
 Delighted, but desiring more her stay.  
 Oft he to her his charge of quick return  
 Repeated, she to him as oft engag'd 400  
 To be return'd by noon amid the bow'r,  
 And all things in best order to invite  
 Noontide repast, or afternoon's repose.  
 O much deceiv'd, much failing, hapless Eve,  
 Of thy presum'd return! event perverse! 405  
 Thou never from that hour in Paradise  
 Found'st either sweet repast, or sound repose;  
 Such ambush hid among sweet flow'rs and shades  
 Waited, with hellish rancour imminent  
 To intercept thy way, or send thee back 410  
 Despoil'd of innocence, of faith, of bliss.  
 For now, and since first break of dawn the Fiend,  
 Mere serpent in appearance, forth was come,  
 And on his quest, where likeliest he might find  
 The only two of mankind, but in them 415  
 The whole included race, his purpos'd prey.  
 In bow'r and field he sought, where any tuft  
 Of grove or garden-plot more pleasant lay,  
 Their tendance or plantation for delight,  
 By fountain or by shady rivulet.  
 He sought them both, but wish'd his hap might find 420  
 Eve separate; he wish'd, but not with hope  
 Of what so seldom chanc'd, when to his wish,

Beyond his hope, Eve separate he spies,  
 Veil'd in a cloud of fragrance, where she stood, 425  
 Half spi'd, so thick the roses bushing round  
 About her glow'd, oft stooping to support  
 Each flow'r of slender stalk, whose head though gay  
 Carnation, purple, azure, or speckt with gold,  
 Hung drooping unsustain'd, them she upstays 430  
 Gently with myrtle band, mindless the while  
 Herself, though fairest unsupported flow'r,  
 From her best prop so far, and storm so nigh.  
 Nearer he drew, and many a walk travers'd  
 Of stateliest covert, cedar, pine, or palm; 435  
 Then voluble and bold, now hid, now seen  
 Among thick-wov'n arbores and flow'rs  
 Imborder'd on each bank, the hand of Eve:  
 Spot more delicious than those gardens feign'd  
 Or of reviv'd Adonis, or renown'd 440  
 Alcinous, host of old Laertes' son;  
 Or that, not mystic, where the sapient king  
 Held dalliance with his fair Egyptian spouse.  
 Much he the place admir'd, the person more.  
 As one who long in populous city pent, 445  
 Where houses thick and sewers annoy the air,  
 Forth issuing on a summer's morn to breathe  
 Among the pleasant villages and farms  
 Adjoin'd, from each thing met conceives delight,  
 The smell of grain, or tedded grass, or kine, 450  
 Or dairy, each rural sight, each rural sound;  
 If chance with nymph-like step fair virgin pass,  
 What pleasing seem'd, for her now pleases more,  
 She meet, and in her look sums all delight.  
 Such pleasure took the Serpent to behold 455  
 This flow'ry plat, the sweet recess of Eve  
 Thus early, thus alone: her Heav'nly form  
 Angelic, but more soft, and feminine,  
 Her graceful innocence, her every air  
 Of gesture or least action over-aw'd 460  
 His malice, and with rapine sweet bereav'd



His fierceness of the fierce intent it brought:  
 That space the Evil One abstracted stood  
 From his own evil, and for the time remain'd  
 Stupidly good, of enmity disarm'd, 465  
 Of guile, of hate, of envy, of revenge;  
 But the hot Hell that always in him burns,  
 Though in mid Heav'n, soon ended his delight,  
 And tortures him now more, the more he sees  
 Of pleasure not for him ordain'd: then soon 470  
 Fierce hate he recollects, and all his thoughts  
 Of mischief, gratulating, thus excites.

'Thoughts, whither have ye led me? with what sweet  
 Compulsion thus transported to forget  
 What hither brought us? hate, not love, nor hope 475  
 Of Paradise for Hell, hope here to taste  
 Of pleasure, but all pleasure to destroy;  
 Save what is in destroying, other joy  
 To me is lost. Then let me not let pass  
 Occasion which now smiles; behold alone 480  
 The woman, opportune to all attempts,  
 Her husband, for I view far round, not nigh,  
 Whose higher intellectual more I shun,  
 And strength, of courage haughty, and of limb  
 Heroic built, though of terrestrial mould, 485  
 Foe not formidable, exempt from wound,  
 I not; so much hath Hell debas'd, and pain  
 Enfeeb'd me, to what I was in Heav'n.  
 She fair, divinely fair, fit love for gods,  
 Not terrible, though terror be in love 490  
 And beauty, not approach't by stronger hate,  
 Hate stronger, under show of love well feign'd,  
 The way which to her ruin now I tend.'

So spake the Enemy of mankind, enclos'd  
 In serpent, inmate bad; and toward Eve 495  
 Address'd his way, not with indented wave,  
 Prone on the ground, as since, but on his rear,  
 Circular base of rising folds, that tower'd  
 Fold above fold a surging maze; his head

Crested aloft, and carbuncle his eyes;  
 With burnisht neck of verdant gold, erect  
 Amidst his circling spires, that on the grass  
 Floated redundant: pleasing was his shape,  
 And lovely, never since of serpent kind  
 Lovelier, not those that in Illyria chang'd  
 Hermione and Cadmus, or the god  
 In Epidaurus; nor to which transform'd  
 Ammonian Jove, or Capitoline was seen,  
 He with Olympias, this with her who bore  
 Scipio the highth of Rome. With tract oblique  
 At first, as one who sought access, but fear'd  
 To interrupt, side-long he works his way.  
 As when a ship by skillful steersman wrought  
 Nigh river's mouth or foreland, where the wind  
 Veers off, as oft so steers, and shifts her sail;  
 So varied he, and of his tortuous train  
 Curl'd many a wanton wreath in sight of Eve,  
 To lure her eye; she busied heard the sound  
 Of rustling leaves, but minded not, as us'd  
 To such disport before her through the field,  
 From every beast, more duteous at her call,  
 Than at Circean call the herd disguis'd.  
 He bolder now, uncall'd before her stood;  
 But as in gaze admiring: oft he bow'd  
 His turret crest, and sleek enamell'd neck,  
 Fawning; and lick'd the ground whereon she trod.  
 His gentle dumb expression turn'd at length  
 The eye of Eve to mark his play; he glad  
 Of her attention gain'd, with serpent tongue  
 Organic, or impulse of vocal air,  
 His fraudulent temptation thus began.

'Wonder not, sovran mistress, if perhaps  
 Thou canst, who art sole wonder, much less arm  
 Thy looks, the Heav'n of mildness, with disdain,  
 Displeas'd that I approach thee thus, and gaze  
 Insatiate, I thus single, nor have fear'd  
 Thy awful brow, more awful thus retir'd.

Fairest resemblance of thy Maker fair,  
 Thee all things living gaze on, all things thine  
 By gift, and thy celestial beauty adore  
 With ravishment beheld, there best beheld 540  
 Where universally admir'd; but here  
 In this enclosure wild, these beasts among,  
 Beholders rude, and shallow to discern  
 Half what in thee is fair, one man except, 545  
 Who sees thee? (and what is one?) who shouldst be seen  
 A goddess among gods, ador'd and serv'd  
 By angels numberless, thy daily train.  
 So glaz'd the Tempter, and his proem tun'd;  
 Into the heart of Eve his words made way, 550  
 Though at the voice much marvelling; at length  
 Not unamaz'd she thus in answer spake.  
 'What may this mean? language of Man pronounce't  
 By tongue of brute, and human sense exprest?  
 The first at least of these I thought deni'd 555  
 To beasts, whom God on their creation-day  
 Created mute to all articulate sound;  
 The latter I demur, for in their looks  
 Much reason, and in their actions oft appears.  
 Thee, Serpent, subtlest beast of all the field 560  
 I knew, but not with human voice endu'd;  
 Redouble then this miracle, and say  
 How can'st thou speakable of mute, and how  
 To me so friendly grown above the rest  
 Of brutal kind, that daily are in sight? 565  
 Say, for such wonder claims attention due.'  
 To whom the guileful Tempter thus repli'd.  
 'Empress of this fair world, resplendent Eve,  
 Easy to me it is to tell thee all  
 What thou commandst, and right thou shouldst be obey'd.  
 I was at first as other beasts that graze 571  
 The trodden herb, of abject thoughts and low,  
 As was my food, nor ought but food discern'd  
 Or sex, and apprehended nothing high:  
 Till on a day roving the field, I chanc'd 575

A goodly tree far distant to behold  
 Loaden with fruit of fairest colours mixt  
 Ruddy and gold: I nearer drew to gaze;  
 When from the boughs a savoury odour blown,  
 Grateful to appetite, more pleas'd my sense 580  
 Than smell of sweetest fennel or the teats  
 Of ewe or goat dropping with milk at ev'n,  
 Unsuckt of lamb or kid, that tend their play.  
 To satisfy the sharp desire I had  
 Of tasting those fair apples, I resolv'd 585  
 Not to defer; hunger and thirst at once,  
 Powerful persuaders, quicken'd at the scent  
 Of that alluring fruit, urg'd me so keen.  
 About the mossy trunk I wound me soon,  
 For high from ground the branches would require 590  
 Thy utmost reach or Adam's: round the tree  
 All other beasts that saw, with like desire  
 Longing and envying stood, but could not reach.  
 Amid the tree now got, where plenty hung  
 Tempting so nigh, to pluck and eat my fill 595  
 I spar'd not; for such pleasure till that hour  
 At feed or fountain never had I found.  
 Sated at length, ere long I might perceive  
 Strange alteration in me, to degree  
 Of Reason in my inward powers, and speech 600  
 Wanted not long, though to this shape retain'd.  
 Thenceforth to speculations high or deep  
 I turn'd my thoughts, and with capacious mind  
 Consider'd all things visible in Heav'n,  
 Or Earth, or middle, all things fair and good; 605  
 But all that fair and good in thy divine  
 Semblance, and in thy beauty's Heav'nly ray  
 United I beheld; no fair to thine  
 Equivalent or second, which compell'd  
 Me thus, though importune perhaps, to come 610  
 And gaze, and worship thee, of right declar'd  
 Sovran of creatures, universal Dame.  
 So talk'd the spirited sly Snake; and Eve

Yet more amaz'd unwary thus repli'd.  
 'Serpent, thy overpraising leaves in doubt 615

The virtue of that fruit, in thee first prov'd:  
 But say, where grows the tree, from hence how far?  
 For many are the trees of God that grow  
 In Paradise, and various, yet unknown  
 To us, in such abundance lies our choice, 620  
 As leaves a greater store of fruit untoucht,  
 Still hanging incorruptible, till men

Grow up to their provision, and more hands  
 Help to disburden nature of her birth.'  
 To whom the wily Adder, blithe and glad. 625

'Empress, the way is ready, and not long,  
 Beyond a row of myrtles, on a flat,  
 Fast by a fountain, one small thicket past  
 Of blowing myrrh and balm; if thou accept  
 My conduct, I can bring thee thither soon.' 630

'Lead then,' said Eve. He leading swiftly roll'd  
 In tangles, and made intricate seem straight,  
 To mischief swift. Hope elevates, and joy  
 Bright'ns his crest, as when a wandring fire,  
 Compact of unctuous vapour, which the night 635  
 Condenses, and the cold environs round,

Kindl'd through agitation to a flame,  
 (Which oft, they say, some evil spirit attends)  
 Hovering and blazing with delusive light,  
 Misleads th' amaz'd night-wanderer from his way 640

To bogs and mires, and oft through pond or pool,  
 There swallow'd up and lost, from succour far.  
 So glist'rd the dire Snake, and into fraud  
 Led Eve our credulous mother, to the tree  
 Of prohibition, root of all our woe; 645

Which when she saw, thus to her guide she spake.  
 'Serpent, we might have spar'd our coming hither,  
 Fruitless to me, though fruit be here to excess,  
 The credit of whose virtue rests with thee,  
 Wondrous indeed, if cause of such effects. 650  
 But of this tree we may not taste nor touch;

God so commanded, and left that command  
Sole daughter of his voice; the rest, we live  
Law to ourselves, our Reason is our law.'

To whom the Tempter guilefully repli'd. 655  
'Indeed? hath God then said that of the fruit  
Of all these garden trees ye shall not eat,  
Yet lords declar'd of all in Earth or air?'

To whom thus Eve yet sinless. 'Of the fruit  
Of each tree in the garden we may eat, 660  
But of the fruit of this fair tree amidst  
The garden, God hath said, "Ye shall not eat  
Thereof, nor shall ye touch it, lest ye die."'

She scarce had said, though brief, when now more bold  
The Tempter, but with show of zeal and love 665  
To Man, and indignation at his wrong,  
New part puts on, and as to passion mov'd,  
Fluctuates disturb'd, yet comely and in act  
Rais'd, as of some great matter to begin.

As when of old some orator renown'd 670  
In Athens or free Rome, where eloquence  
Flourish'd, since mute, to some great cause address,  
Stood in himself collected, while each part,  
Motion, each act won audience ere the tongue,  
Sometimes in highth began, as no delay 675  
Of preface brooking through his zeal of right.  
So standing, moving, or to highth upgrown  
The Tempter all impassion'd thus began.

'O sacred, wise, and wisdom-giving Plant!  
Mother of science! now I feel thy power 680  
Within me clear, not only to discern  
Things in their causes, but to trace the ways  
Of highest agents, deem'd however wise.

Queen of this universe, do not believe  
Those rigid threats of death; ye shall not die: 685  
How should ye? by the fruit? it gives you life  
To knowledge: by the Threatener? look on me,  
Me who have touch'd and tasted, yet both live,  
And life more perfect have attain'd than Fate

Meant me, by ventring higher than my lot. 690  
 Shall that be shut to Man, which to the beast  
 Is open? or will God incense his ire  
 For such a petty trespass, and not praise  
 Rather your dauntless virtue, whom the pain  
 Of death denounc't, whatever thing death be, 695  
 Deterr'd not from achieving what might lead  
 To happier life, knowledge of good and evil;  
 Of good, how just? of evil, if what is evil  
 Be real, why not known, since easier shunn'd?  
 God therefore cannot hurt ye, and be just; 700  
 Not just, not God; not fear'd then, nor obey'd:  
 Your fear itself of death removes the fear.  
 Why then was this forbid? Why but to awe,  
 Why but to keep you low and ignorant,  
 His worshippers; he knows that in the day 705  
 You eat thereof, your eyes, that seem so clear  
 Yet are but dim, shall perfectly be then  
 Open'd and clear'd; and ye shall be as Gods,  
 Knowing both good and evil as they know.  
 That ye shall be as Gods, since I as Man, 710  
 Internal Man, is but proportion meet;  
 I of brute human, ye of human Gods.  
 So ye shall die perhaps, by putting off  
 Human, to put on Gods, death to be wisht,  
 Though threat'nd, which no worse than this can bring.  
 And what are Gods that man may not become 716  
 As they, participating God-like food?  
 The Gods are first, and that advantage use  
 On our belief, that all from them proceeds:  
 I question it; for this fair Earth I see, 720  
 Warm'd by the sun, producing every kind,  
 Them nothing: if they all things, who enclos'd  
 Knowledge of good and evil in this tree,  
 That whoso eats thereof, forthwith attains  
 Wisdom without their leave? and wherein lies 725  
 Th' offence, that Man should thus attain to know?  
 What can your knowledge hurt him, or this tree

Impart against his will if all be his?  
Or is it envy, and can envy dwell  
In Heav'nly breasts? These, these and many more 730  
Causes import your need of this fair fruit.  
Goddess humane, reach then, and freely taste.'

He ended, and his words replete with guile  
Into her heart too easy entrance won:  
Fixt on the fruit she gaz'd, which to behold 735  
Might tempt alone, and in her ears the sound  
Yet rung of his persuasive words, impregn'd  
With reason, to her seeming, and with truth;  
Meanwhile the hour of noon drew on, and wak'd  
An eager appetite, rais'd by the smell 740  
So savoury of that fruit, which with desire,  
Inclinable now grown to touch or taste,  
Solicited her longing eye; yet first  
Pausing awhile, thus to herself she mus'd.

'Great are thy virtues, doubtless, best of fruits, 745  
Though kept from Man, and worthy to be admir'd;  
Whose taste, too long forborne, at first assay,  
Gave elocution to the mute, and taught  
The tongue not made for speech to speak thy praise:  
Thy praise he also who forbids thy use 750  
Conceals not from us, naming thee the tree  
Of Knowledge, knowledge both of good and evil;  
Forbids us then to taste; but his forbidding  
Commends thee more, while it infers the good  
By thee communicated, and our want: 755  
For good unknown, sure is not had, or had  
And yet unknown, is as had not at all.  
In plain then, what forbids he but to know,  
Forbids us good, forbids us to be wise?  
Such prohibitions bind not. But if death 760  
Bind us with after-bands, what profits then  
Our inward freedom? In the day we eat  
Of this fair fruit, our doom is, we shall die.  
How dies the serpent? he hath eaten and lives,  
And knows, and speaks, and reasons, and discerns, 765



- Irrational till then. For us alone  
 Was death invented? or to us deni'd  
 This intellectual food, for beasts reserv'd?  
 For beasts it seems: yet that one beast which first  
 Hath tasted, envies not, but brings with joy 770  
 • The good befall'n him, author unsuspect,  
 Friendly to man, far from deceit or guile.  
 What fear I then? rather what know to fear  
 Under this ignorance of good and evil,  
 Of God or death, of law or penalty? 775  
 Here grows the cure of all, this fruit divine,  
 Fair to the eye, inviting to the taste,  
 Of virtue to make wise: what hinders then  
 To reach, and feed at once both body and mind?'  
 So saying, her rash hand in evil hour 780  
 Forth reaching to the fruit, she pluck'd, she eat:  
 Earth felt the wound, and Nature from her seat  
 Sighing through all her works gave signs of woe,  
 That all was lost. Back to the thicket slunk  
 The guilty Serpent, and well might, for Eve 785  
 Intent now wholly on her taste, nought else  
 Regarded, such delight till then, as seem'd,  
 In fruit she never tasted, whether true  
 Or fancied so, through expectation high  
 Of knowledge, nor was Godhead from her thought. 790  
 Greedily she ingorg'd without restraint,  
 And knew not eating death: satiate at length,  
 And hight'nd as with wine, jocund and boon,  
 Thus to herself she pleasingly began.  
 'O sovran, virtuous, precious of all trees 795  
 In Paradise! of operation blest  
 To sapience, hitherto obscur'd, infam'd,  
 And thy fair fruit let hang, as to no end  
 Created; but henceforth my early care,  
 Not without song, each morning, and due praise  
 Shall tend thee, and the fertile burden ease 800  
 Of thy full branches offer'd free to all;  
 Till dieted by thee I grow mature

In knowledge, as the Gods who all things know;  
 Though others envy what they cannot give; 805  
 For had the gift been theirs, it had not here  
 Thus grown. Experience, next to thee I owe,  
 Best guide; not following thee, I had remain'd  
 In ignorance; thou op'nst Wisdom's way,  
 And giv'st access, though secret she retire. 810  
 And I perhaps am secret; Heav'n is high,  
 High and remote to see from thence distinct  
 Each thing on Earth; and other care perhaps  
 May have diverted from continual watch  
 Our great Forbidder, safe with all his spies 815  
 About him. But to Adam in what sort  
 Shall I appear? Shall I to him make known  
 As yet my change, and give him to partake  
 Full happiness with me? or rather not,  
 But keep the odds of knowledge in my power 820  
 Without co-partner? so to add what wants  
 In female sex, the more to draw his love  
 And render me more equal, and perhaps,  
 A thing not undesirable, sometime  
 Superior; for inferior who is free? 825  
 This may be well: but what if God have seen,  
 And death ensue? then I shall be no more,  
 And Adam wedded to another Eve,  
 Shall live with her enjoying, I extinct;  
 A death to think. Confirm'd then I resolve, 830  
 Adam shall share with me in bliss or woe:  
 So dear I love him, that with him all deaths  
 I could endure, without him live no life.'

So saying, from the tree her steps she turn'd,  
 But first low reverence done, as to the Power 835  
 That dwelt within, whose presence had infus'd  
 Into the plant sciential sap, deriv'd  
 From nectar, drink of gods. Adam the while  
 Waiting desirous her return, had wove  
 Of choicest flow'rs a garland to adorn 840  
 Her tresses, and her rural labours crown,

As reapers oft are wont their harvest-queen.  
Great joy he promis'd to his thoughts, and new  
Solace in her return, so long delay'd;  
Yet oft his heart, divine of something ill, 845  
Mistake him; he the falt'ring measure felt,  
And forth to meet her went, the way she took  
That morn when first they parted; by the tree  
Of Knowledge he must pass, there he her met,  
Scarce from the tree returning; in her hand 850  
A bough of fairest fruit that downy smil'd,  
New gather'd, and ambrosial smell diffus'd,  
To him she hasted, in her face Excuse  
Came prologue and apology to prompt,  
Which with bland words at will she thus address. 855  
    'Hast thou not wonder'd, Adam, at my stay?  
Thee I have misst, and thought it long, depriv'd  
Thy presence, agony of love till now  
Not felt, nor shall be twice; for never more  
Mean I to try, what rash untri'd I sought, 860  
The pain of absence from thy sight. But strange  
Hath been the cause, and wonderful to hear:  
This tree is not as we are told, a tree  
Of danger tasted, nor to evil unknown  
Op'ning the way, but of divine effect 865  
To open eyes, and make them Gods who taste;  
And hath been tasted such: the serpent wise,  
Or not restrain'd as we, or not obeying,  
Hath eat'n of the fruit, and is become,  
Not dead, as we are threaten'd, but thenceforth 870  
Endu'd with human voice, and human sense,  
Reasoning to admiration, and with me  
Persuasively hath so prevail'd, that I  
Have also tasted, and have also found  
Th' effects to correspond, opener mine eyes, 875  
Dim erst, dilated spirits, ampler heart,  
And growing up to Godhead; which for thee  
Chiefly I sought, without thee can despise.  
For bliss, as thou hast part, to me is bliss,

Tedious, unshar'd with thee, and odious soon. 880  
 Thou therefore also taste, that equal lot  
 May join us, equal joy, as equal love;  
 Lest thou not tasting, different degree  
 Disjoin us, and I then too late renounce  
 Deity for thee, when Fate will not permit.' 885

Thus Eve with count'nance blithe her story told;  
 But in her cheek distemper flushing glow'd.  
 On th' other side, Adam, soon as he heard  
 The fatal trespass done by Eve, amaz'd,  
 Astonied stood and blank, while horror chill 890  
 Ran through his veins, and all his joints relax'd;  
 From his slack hand the garland wreath'd for Eve  
 Down dropt, and all the faded roses shed:  
 Speechless he stood and pale, till thus at length  
 First to himself he inward silence broke. 895

'O fairest of creation! last and best  
 Of all God's works! creature in whom excell'd  
 Whatever can to sight or thought be form'd,  
 Holy, divine, good, amiable, or sweet!  
 How art thou lost, how on a sudden lost, 900  
 Defac't, deflow'rd, and now to death devote?  
 Rather how hast thou yielded to transgress  
 The strict forbiddance, how to violate  
 The sacred fruit forbidd'n? some cursed fraud  
 Of enemy hath beguil'd thee, yet unknown, 905  
 And me with thee hath ruin'd, for with thee  
 Certain my resolution is to die:  
 How can I live without thee, how forego  
 Thy sweet converse and love so dearly join'd,  
 To live again in these wild woods forlorn? 910  
 Should God create another Eve, and I  
 Another rib afford, yet loss of thee  
 Would never from my heart; no, no, I feel  
 The link of Nature draw me: flesh of flesh,  
 Bone of my bone thou art, and from thy state 915  
 Mine never shall be parted, bliss or woe.'

So having said, as one from sad dismay

Re-comforted, and after thoughts disturb'd  
Submitting to what seem'd remediless,  
Thus in calm mood his words to Eve he turn'd. 920  
    'Bold deed thou hast presum'd, adventurous Eve,  
And peril great provok't, who thus hath dar'd  
Had it been only coveting to eye  
That sacred fruit, sacred to abstinence,  
Much more to taste it under ban to touch. 925  
But past who can recal, or done undo?  
Not God omnipotent, nor Fate, yet so  
Perhaps thou shalt not die; perhaps the fact  
Is not so heinous now; foretasted fruit,  
Profan'd first by the serpent, by him first 930  
Made common and unhallow'd ere our taste;  
Nor yet on him found deadly, he yet lives,  
Lives, as thou saidst, and gains to live as Man  
Higher degree of life, inducement strong  
To us, as likely tasting to attain 935  
Proportional ascent, which cannot be  
But to be Gods, or Angels, demi-gods.  
Nor can I think that God, Creator wise,  
Though threatening, will in earnest so destroy  
Us his prime creatures, dignifi'd so high, 940  
Set over all his works, which in our fall,  
For us created, needs with us must fail,  
Dependent made; so God shall uncreate,  
Be frustrate, do, undo, and labour lose;  
Not well conceiv'd of God, who though his power 945  
Creation could repeat, yet would be loth  
Us to abolish; lest the Adversary  
Triumph, and say, "Fickle their state whom God  
Most favours; who can please him long? me first  
He ruin'd, now mankind; whom will he next?" 950  
Matter of scorn, not to be given the Foe.  
However, I with thee have fixt my lot,  
Certain to undergo like doom; if death  
Consort with thee, death is to me as life;  
So forcible within my heart I feel 955

The bond of Nature draw me to my own,  
 My own in thee, for what thou art is mine;  
 Our state cannot be sever'd; we are one,  
 One flesh; to lose thee were to lose myself.'

So Adam, and thus Eve to him repli'd. 960  
 'O glorious trial of exceeding love,  
 Illustrious evidence, example high!

Engaging me to emulate, but short  
 Of thy perfection, how shall I attain?

Adam, from whose dear side I boast me sprung, 965

And gladly of our union hear thee speak,  
 One heart, one soul in both (whereof good proof

This day affords, declaring thee resolv'd,  
 Rather than death or aught than death more dread

Shall separate us, linkt in love so dear, 970

To undergo with me one guilt, one crime,

If any be, of tasting this fair fruit,

Whose virtue, for of good still good proceeds,

Direct, or by occasion hath presented

This happy trial of thy love, which else 975

So eminently never had been known;)

Were it I thought death menac't would ensue

This my attempt, I would sustain alone

The worst, and not persuade thee; rather die

Deserted, than oblige thee with a fact 980

Pernicious to thy peace; chiefly assur'd

Remarkably so late of thy so true,

So faithful love unequall'd; but I feel

Far otherwise th' event; not death, but life

Augmented, op'nd eyes, new hopes, new joys, 985

Taste so divine, that what of sweet before

Hath toucht my sense, flat seems to this, and harsh.

On my experience, Adam, freely taste,

And fear of death deliver to the winds.'

So saying, she embrac'd him, and for joy 990

Tenderly wept, much won that he his love

Had so ennobl'd, as of choice to incur

Divine displeasure for her sake, or death.

In recompense, (for such compliance bad  
 Such recompense best merits) from the bough 995  
 She gave him of that fair enticing fruit  
 With liberal hand: he scrupled not to cat  
 Against his better knowledge, not deceiv'd,  
 But fondly overcome with female charm.  
 Earth trembl'd from her entrails, as again 1000  
 In pangs, and Nature gave a second groan;  
 Sky lowr'd, and muttering thunder, some sad drops  
 Wept at completing of the mortal sin  
 Original; while Adam took no thought,  
 Eating his fill, nor Eve to iterate 1005  
 Her former trespass fear'd, the more to soothe  
 Him with her lov'd society, that now  
 As with new wine intoxicated both  
 They swim in mirth, and fancy that they feel  
 Divinity within them breeding wings 1010  
 Wherewith to scorn the Earth: but that false fruit  
 Far other operation first display'd,  
 Carnal desire inflaming; he on Eve  
 Began to cast lascivious eyes, she him  
 As wantonly repaid; in lust they burn: 1015  
 Till Adam thus 'gan Eve to dalliance move.  
 'Eve, now I see thou art exact of taste,  
 And elegant, of sapience no small part,  
 Since to each meaning savour we apply,  
 And palate call judicious; I the praise 1020  
 Yield thee, so well this day thou hast purvey'd.  
 Much pleasure we have lost, while we abstain'd  
 From this delightful fruit, nor known till now  
 True relish, tasting; if such pleasure be  
 In things to us forbidden, it might be wish'd, 1025  
 For this one tree had been forbidden ten.  
 But come, so well refresh't, now let us play,  
 As meet is, after such delicious fare:  
 For never did thy beauty since the day  
 I saw thee first and wedded thee, adorn'd 1030  
 With all perfections, so inflame my sense

With ardor to enjoy thee, fairer now  
Than ever, bounty of this virtuous tree.'

So said he, and forbore not glance or toy  
Of amorous intent, well understood 1035  
Of Eve, whose eye darted contagious fire.  
Her hand he seiz'd, and to a shady bank,  
Thick overhead with verdant roof imbow'rd,  
He led her nothing loth; flow'rs were the couch,  
Pansies, and violets, and asphodel, 1040  
And hyacinth, Earth's freshest softest lap.  
There they their fill of love and love's disport  
Took largely, of their mutual guilt the seal,  
The solace of their sin, till dewy sleep  
Oppress'd them, wearied with their amorous play. 1045  
Soon as the force of that fallacious fruit,  
That with exhilarating vapour bland  
About their spirits had play'd, and inmost powers  
Made err, was now exhal'd; and grosser sleep  
Bred of unkindly fumes, with conscious dreams 1050  
Encumber'd, now had left them, up they rose  
As from unrest; and each the other viewing,  
Soon found their eyes how op'nd, and their minds  
How dark'nd; innocence, that as a veil  
Had shadow'd them from knowing ill, was gone, 1055  
Just confidence, and native righteousness,  
And honour from about them, naked left  
To guilty Shame; he cover'd, but his robe  
Uncover'd more. So rose the Danite strong,  
Herculean Samson from the harlot-lap 1060  
Of Philistean Dalilah, and wak'd  
Shorn of his strength; they destitute and bare  
Of all their virtue. Silent, and in face  
Confounded long they sat, as struck'n mute;  
Till Adam, though not less than Eve abash't, 1065  
At length gave utterance to these words constrain'd.  
'O Eve, in evil hour thou didst give ear  
To that false worm, of whomsoever taught  
To counterfet man's voice, true in our fall,



False in our promised rising: since our eyes 1070  
 Op'nd we find indeed, and find we know  
 Both good and evil, good lost, and evil got:  
 Bad fruit of knowledge, if this be to know,  
 Which leaves us naked thus, of honour void,  
 Of innocence, of faith, of purity, 1075  
 Our wonted ornaments, now soil'd and stain'd;  
 And in our faces evident the signs  
 Of foul concupiscence; whence evil store;  
 Even shame, the last of evils; of the first  
 Be sure then. How shall I behold the face 1080  
 Henceforth of God or angel, erst with joy  
 And rapture so oft beheld? those Heav'nly shapes  
 Will dazzle now this earthly, with their blaze  
 Insufferably bright. O might I here  
 In solitude live savage, in some glade 1085  
 Obscur'd, where highest woods impenetrable  
 To star or sun-light, spread their umbrage broad  
 And brown as evening! Cover me, ye pines,  
 Ye cedars, with innumerable boughs  
 Hide me, where I may never see them more! 1090  
 But let us now, as in bad plight, devise  
 What best may for the present serve to hide  
 The parts of each from other, that seem most  
 To shame obnoxious, and unseemliest seen:  
 Some tree, whose broad smooth leaves together sew'd, 1095  
 And girded on our loins, may cover round  
 Those middle parts, that this new comer, Shame,  
 There sit not, and reproach us as unclean.  
 So counsell'd he: and both together went  
 Into the thickest wood, there soon they chose 1100  
 The fig-tree, not that kind for fruit renown'd,  
 But such as at this day to Indians known  
 In Malabar or Decan spreads her arms,  
 Branching so broad and long, that in the ground  
 The bended twigs take root, and daughters grow 1105  
 About the mother tree, a pillar'd shade  
 High over-arch'd, and echoing walks between;

There oft the Indian herdsman shunning heat  
 Shelters in cool, and tends his pasturing herds  
 At loopholes cut through thickest shade. Those leaves 1110  
 They gather'd, broad as Amazonian targe,  
 And with what skill they had, together sew'd,  
 To gird their waist; vain covering if to hide  
 Their guilt and dreaded shame; O how unlike  
 To that first naked glory! Such of late 1115  
 Columbus found th' American, so girt  
 With feather'd cincture, naked else and wild,  
 Among the trees on isles and woody shores.  
 Thus fenc'd, and as they thought, their shame in part  
 Cover'd, but not at rest or ease of mind, 1120  
 They sat them down to weep; nor only tears  
 Rain'd at their eyes, but high winds worse within  
 Began to rise; high passions, anger, hate,  
 Mistrust, suspicion, discord; and shook sore  
 Their inward state of mind, calm region once 1125  
 And full of peace, now tost and turbulent:  
 For Understanding rul'd not, and the Will  
 Heard not her lore; both in subjection now  
 To sensual Appetite, who from beneath  
 Usurping over sovran Reason claim'd 1130  
 Superior sway; from thus distemper'd breast,  
 Adam, estrang'd in look and alter'd style,  
 Speech intermitted thus to Eve renew'd.

'Would thou hadst heark'nd to my words, and stay'd  
 With me, as I besought thee, when that strange 1135  
 Desire of wandering, this unhappy morn,  
 I know not whence possess'd thee; we had then  
 Remain'd still happy, not as now, despoil'd  
 Of all our good, sham'd, naked, miserable.  
 Let none henceforth seek needless cause to approve 1140  
 The faith they owe; when earnestly they seek  
 Such proof, conclude, they then begin to fail.'

To whom soon mov'd with touch of blame thus Eve.  
 'What words have passed thy lips, Adam severe!  
 Imput'st thou that to my default, or will 1145

Of wandering, as thou call'st it, which who knows  
But might as ill have happ'nd thou being by,  
Or to thyself perhaps? Hadst thou been there,  
Or here th' attempt, thou couldst not have discern'd  
Fraud in the serpent, speaking as he spake; 1150  
No ground of enmity between us known,  
Why should he mean me ill, or seek to harm.  
Was I to have never parted from thy side?  
As good have grown there still a lifeless rib.  
Being as I am, why didst not thou the head 1155  
Command me absolutely not to go,  
Going into such danger as thou saidst?  
Too facile then thou didst not much gainsay,  
Nay didst permit, approve, and fair dismiss.  
Hadst thou been firm and fixt in thy dissent, 1160  
Neither had I transgress'd, nor thou with me.  
To whom then first incens'd Adam repli'd.  
'Is this the love, is this the recompense  
Of mine to thee, ingrateful Eve, exprest  
Immutable when thou wert lost, not I, 1165  
Who might have liv'd and joy'd immortal bliss,  
Yet willingly chose rather death with thee?  
And am I now upbraided as the cause  
Of thy transgressing? not enough severe,  
It seems, in thy restraint: what could I more?  
I warn'd thee, I admonish'd thee, foretold 1170  
The danger, and the lurking enemy  
That lay in wait; beyond this had been force,  
And force upon free-will hath here no place.  
But confidence then bore thee on, secure  
Either to meet no danger, or to find 1175  
Matter of glorious trial; and perhaps  
I also err'd in overmuch admiring  
What seem'd in thee so perfect, that I thought  
No evil durst attempt thee; but I rue  
That error now, which is become my crime,  
And thou th' accuser. Thus it shall befall 1180  
Him who to worth in woman overtrusting

Lets her will rule; restraint she will not brook,  
And left to herself, if evil thence ensue,  
She first his weak indulgence will accuse.'

1185

Thus they in mutual accusation spent  
The fruitless hours, but neither self-condemning,  
And of their vain contest appear'd no end.



## BOOK X.

### THE ARGUMENT.

Man's transgression known, the guardian angels forsake Paradise, and return up to Heaven to approve their vigilance, and are approved, God declaring that the entrance of Satan could not be by them prevented. He sends his Son to judge the transgressors, who descends and gives sentence accordingly; then in pity clothes them both, and re-ascends. Sin and Death sitting till then at the gates of Hell, by wondrous sympathy feeling the success of Satan in this new world, and the sin by Man there committed, resolve to sit no longer confined in Hell, but to follow Satan their sire up to the place of Man. To make the way easier from Hell to this world to and fro, they pave a broad highway or bridge over Chaos, according to the track that Satan first made; then preparing for earth they meet him proud of his success returning to Hell; their mutual gratulation. Satan arrives at Pandemonium, in full assembly relates with boasting his success against Man; instead of applause is entertained with a general hiss by all his audience, transformed with himself suddenly into serpents, according to his doom given in Paradise; then deluded with a shew of the forbidden tree springing up before them, they greedily reaching to take of the fruit, chew dust and bitter ashes. The proceedings of Sin and Death. God foretells the final victory of his Son over them, and the renewing of all things; but for the present commands his angels to make several alterations in the heavens and elements. Adam, more and more perceiving his fallen condition, heavily bewails; rejects the condolment of Eve; she persists and at length appeases him; then to evade the curse likely to fall on their offspring, proposes to Adam violent ways which he approves not, but conceiving better hope, puts her in mind of the late promise made them, that her seed should be revenged on the Serpent, and exhorts her with him to seek peace of the offended Deity by repentance and supplication.

MEANWHILE the heinous and despicable act  
Of Satan done in Paradise, and how  
He in the serpent, had perverted Eve,  
Her husband she, to taste the fatal fruit,  
Was known in Heav'n; for what can 'scape the eye 5

Of God all-seeing, or deceive his heart  
 Omniscient? who in all things wise and just,  
 Hinder'd not Satan to attempt the mind  
 Of Man, with strength entire, and free-will arm'd,  
 Complete to have discover'd and repulst 10  
 Whatever wiles of foe or seeming friend.

For still they knew, and ought to have still remember'd  
 The high injunction not to taste that fruit,  
 Whoever tempted; which they not obeying,  
 Incurr'd, (what could they less?) the penalty, 15  
 And manifold in sin, deserv'd to fall.

Up into Heav'n from Paradise in haste  
 Th' angelic guards ascended, mute and sad  
 For Man, for of his state by this they knew,  
 Much wond'ring how the subtle Fiend had stol'n 20  
 Entrance unseen. Soon as th' unwelcome news  
 From Earth arriv'd at Heaven gate, displeas'd  
 All were who heard; dim sadness did not spare  
 That time celestial visages, yet mixt  
 With pity, violated not their bliss. 25

About the new arriv'd, in multitudes  
 Th' ethereal people ran, to hear and know  
 How all befell: they towards the Throne Supreme  
 Accountable made haste to make appear  
 With righteous plea, their utmost vigilance, 30  
 And easily approv'd; when the Most High  
 Eternal Father from his secret cloud,  
 Amidst in thunder utter'd thus his voice.

'Assembl'd angels, and ye Powers return'd  
 From unsuccessful charge, be not dismay'd, 35  
 Nor troubl'd at these tidings from the Earth,  
 Which your sincerest care could not prevent,  
 Foretold so lately what would come to pass,  
 When first this Tempter cross'd the gulf from Hell.  
 I told ye then he should prevail and speed 40  
 On his bad errand; Man should be seduc't  
 And flatter'd out of all, believing lies  
 Against his Maker; no decree of mine

Concurring to necessitate his fall,  
 Or touch with lightest moment of impulse 45  
 His free will, to her own inclining left  
 In even scale. But fall'n he is; and now  
 What rests but that the mortal sentence pass  
 On his transgression, death denounc't that day?  
 Which he presumes already vain and void, 50  
 Because not yet inflicted, as he fear'd,  
 By some immediate stroke; but soon shall find  
 Forbearance no acquittance ere day end.  
 Justice shall not return as bounty scorn'd.  
 But whom send I to judge them? whom but thee, 55  
 Vicegerent Son? to thee I have transferr'd  
 All judgment whether in Heav'n, or Earth, or Hell.  
 Easy it might be seen that I intend  
 Mercy colleague with justice, sending thee  
 Man's Friend, his Mediator, his design'd 60  
 Both Ransom and Redeemer voluntary,  
 And destin'd Man himself to judge Man fall'n.  
 So spake the Father, and unfolding bright  
 Toward the right hand his glory, on the Son  
 Blaz'd forth unclouded Deity; he full 65  
 Resplendent all his Father manifest  
 Express'd, and thus divinely answer'd mild.  
 'Father eternal, thine is to decree,  
 Mine, both in Heav'n and Earth to do thy will  
 Supreme, that thou in me thy Son belov'd 70  
 May'st ever rest well pleas'd. I go to judge  
 On Earth these thy transgressors, but thou know'st,  
 Whoever judg'd, the worst on me must light,  
 When time shall be, for so I undertook  
 Before thee; and not repenting, this obtain 75  
 Of right, that I may mitigate their doom  
 On me deriv'd; yet I shall temper so  
 Justice with mercy, as may illustrate most  
 Them fully satisfied, and thee appease.  
 Attendance none shall need, nor train, where none 80  
 Are to behold the judgment, but the judg'd,

Those two; the third best absent is condemn'd,  
Convict by flight, and rebel to all law:  
Conviction to the Serpent none belongs.'

Thus saying, from his radiant seat he rose 85  
Of high collateral glory: him Thrones, and Powers,  
Princedom, and Dominations ministrant  
Accompanied to Heaven gate, from whence  
Eden and all the coast in prospect lay.

Down he descended straight; the speed of gods 90  
Time counts not, tho' with swiftest minutes wing'd.  
Now was the sun in western cadence low  
From noon, and gentle airs due at their hour  
To fan the Earth now wak'd, and usher in

The evening cool; when he from wrath more cool 95  
Came the mild Judge and Intercessor both  
To sentence Man: the voice of God they heard  
Now walking in the garden, by soft winds  
Brought to their ears, while day declin'd; they heard,

And from his presence hid themselves among 100  
The thickest trees, both man and wife; till God  
Approaching, thus to Adam call'd aloud.

'Where art thou Adam, wont with joy to meet  
My coming seen far off? I miss thee here,  
Not pleas'd, thus entertain'd with solitude, 105  
Where obvious duty erewhile appear'd unsought:  
Or come I less conspicuous, or what change  
Absents thee, or what chance detains? Come forth.'

He came; and with him Eve, more loath, though first  
To offend; discount'nanc'd both, and discompos'd; 110  
Love was not in their looks, either to God  
Or to each other; but apparent guilt,  
And shame, and perturbation, and despair,  
Anger, and obstinacy, and hate, and guile.  
Whence Adam falt'ring long, thus answer'd brief. 115

'I heard thee in the garden, and of thy voice  
Afraid, being naked, hid myself.' To whom  
The gracious Judge without revile repli'd.  
'My voice thou oft hast heard, and hast not fear'd,



But still rejoic't ; how is it now become 120  
 So dreadful to thee? that thou art naked, who.  
 Hath told thee? hast thou eaten of the tree.  
 Whereof I gave thee charge thou shouldst not eat?'

To whom thus Adam sore beset repli'd.

'O Heav'n! in evil strait this day I stand 125

Before my Judge, either to undergo

Myself the total crime, or to accuse

My other self, the partner of my life ;

Whose failing, while her faith to me remains,

I should conceal, and not expose to blame 130

By my complaint; but strict necessity

Subdues us, and calamitous constraint ;

Lest on my head both sin and punishment,

However insupportable, be all

Devolv'd; though should I hold my peace, yet thou 135

Wouldst easily detect what I conceal.

This woman whom thou mad'st to be my help,

And gav'st me as thy perfet gift, so good,

So fit, so acceptable, so divine,

That from her hand I could suspect no ill, 140

And what she did, whatever in itself,

Her doing seem'd to justify the deed ;

She gave me of the tree, and I did eat.'

To whom the sovran Presence thus repli'd.

'Was she thy God, that her thou didst obey 145

Before his voice, or was she made thy guide,

Superior, or but equal, that to her

Thou didst resign thy manhood, and the place

Wherein God set thee above her made of thee,

And for thee, whose perfection far excell'd 150

Hers in all real dignity? Adorn'd

She was indeed, and lovely to attract

Thy love, not thy subjection ; and her gifts

Were such as under government well seem'd,

Unseemly to bear rule ; which was thy part 155

And person, hadst thou known thyself aright.'

So having said, he thus to Eve in few:

'Say, Woman, what is this which thou hast done?'

To whom sad Eve with shame nigh overwhelm'd,  
Confessing soon, yet not before her Judge 160  
Bold or loquacious, thus abasht repli'd.  
'The serpent me beguil'd and I did eat.'

Which when the Lord God heard, without delay  
To judgment he proceeded on th' accus'd  
Serpent though brute, unable to transfer 165  
The guilt on him who made him instrument  
Of mischief, and polluted from the end  
Of his creation; justly then accurst  
As vitiated in nature: more to know  
Concern'd not Man (since he no further knew) 170  
Nor alter'd his offence; yet God at last  
To Satan first in sin his doom appli'd,  
Though in mysterious terms, judg'd as then best:  
And on the Serpent thus his curse let fall.

'Because thou hast done this, thou art accurst 175  
Above all cattle, each beast of the field;  
Upon thy belly grovelling thou shalt go,  
And dust shalt eat all the days of thy life.  
Between thee and the woman I will put  
Enmity, and between thine and her seed; 180  
Her seed shall bruise thy head, thou bruise his heel.'

So spake this Oracle, then verifi'd  
When Jesus son of Mary, second Eve,  
Saw Satan fall like lightning down from Heav'n,  
Prince of the air; then rising from his grave, 185  
Spoil'd principalities and powers, triumpht  
In open shew, and with ascension bright  
Captivity let captive through the air,  
The realm itself of Satan long usurp't,  
Whom he shall tread at last under our feet; 190  
Even he who now foretold his fatal bruise,  
And to the woman thus his sentence turn'd.  
'Thy sorrow I will greatly multiply  
By thy conception; children thou shalt bring  
In sorrow forth, and to thy husband's will 195

Thine shall submit, he over thee shall rule.  
 On Adam last thus judgment he pronounc'd.  
 'Because thou hast heark'nd to the voice of thy wife,  
 And eaten of the tree concerning which  
 I charg'd thee, saying: "Thou shalt not eat thereof;" 200  
 Curs'd is the ground for thy sake, thou in sorrow  
 Shalt eat thereof all the days of thy life;  
 Thorns also and thistles it shall bring thee forth  
 Unbid, and thou shalt eat th' herb of th' field,  
 In the sweat of thy face shalt thou eat bread, 205  
 Till thou return unto the ground, for thou  
 Out of the ground wast taken, know thy birth,  
 For dust thou art, and shalt to dust return.'

So judg'd he Man, both Judge and Saviour sent;  
 And th' instant stroke of death denounc't that day 210  
 Remov'd far off; then pitying how they stood  
 Before him naked to the air, that now  
 Must suffer change, disdain'd not to begin  
 Thenceforth the form of servant to assume;  
 As when he wash'd his servants' feet so now 215  
 As Father of his family he clad  
 Their nakedness, with skins of beasts, or slain,  
 Or as the snake with youthful coat repaid;  
 And thought not much to clothe his enemies:  
 Nor he their outward only with the skins 220  
 Of beasts, but inward nakedness, much more  
 Opprobrious, with his robe of righteousness  
 Arraying, cover'd from his Father's sight.  
 To him with swift ascent he up return'd,  
 Into his blissful bosom re-assum'd 225  
 In glory as of old, to him appeas'd,  
 All, though all-knowing, what had past with Man  
 Recounted, mixing intercession sweet.

Meanwhile ere thus was sinn'd and judg'd on Earth,  
 Within the gates of Hell sat Sin and Death, 230  
 In counterview within the gates, that now  
 Stood open wide, belching outrageous flame  
 Far into Chaos, since the Fiend pass'd through,

Sin opening, who thus now to Death began.

'O son, why sit we here each other viewing

Idly, while Satan our great author thrives

In other worlds, and happier seat provides

For us his offspring dear? It cannot be

But that success attends him; if mishap,

Ere this he had return'd, with fury driv'n

By his avengers, since no place like this

Can fit his punishment, or their revenge.

Methinks I feel new strength within me rise,

Wings growing, and dominion giv'n me large

Beyond this Deep; whatever draws me on,

Or sympathy, or some connatural force

Powerful at greatest distance to unite

With secret amity things of like kind

By secretest conveyance. Thou my shade

Inseparable must with me along:

For Death from Sin no power can separate.

But lest the difficulty of passing back

Stay his return perhaps over this gulf

Impassable, impervious, let us try

Adventrous work, yet to thy power and mine

Not unagreeable, to found a path

Over this main from Hell to that new world

Where Satan now prevails; a monument

Of merit high to all th' infernal host,

Easing their passage hence, for intercourse,

Or transmigration, as their lot shall lead.

Nor can I miss the way, so strongly drawn

By this new-felt attraction and instinct.'

Whom thus the meagre Shadow answer'd soon.

'Go whither Fate and inclination strong

Leads thee, I shall not lag behind, nor err

The way, thou leading, such a scent I draw

Of carnage, prey innumerable, and taste

The savour of Death from all things there that live:

Nor shall I to the work thou enterprisest

Be wanting, but afford thee equal aid.'

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So saying, with delight he snuff'd the smell  
 Of mortal change on Earth. As when a flock  
 Of ravenous fowl, though many a league remote,  
 Against the day of battle, to a field, 275  
 Where armies lie encamp't, come flying, lur'd  
 With scent of living carcases design'd  
 For death, the following day, in bloody fight:  
 So scented the grim Feature, and upturn'd  
 His nostril wide into the murky air, 280  
 Sagacious of his quarry from so far.  
 Then both from out Hell-gates into the waste  
 Wide anarchy of Chaos damp and dark  
 Flew diverse; and with power (their power was great)  
 Hovering upon the waters; what they met 285  
 Solid and slimy, as in raging sea  
 Tost up and down, together crowded drove  
 From each side shoaling towards the mouth of Hell.  
 As when two polar winds blowing adverse  
 Upon the Cronian sea, together drive 290  
 Mountains of ice, that stop th' imagin'd way  
 Beyond Petsora eastward, to the rich  
 Cathaian coast. The aggregated soil  
 Death with his mace petrific, cold and dry,  
 As with a trident smote, and fix't as firm 295  
 As Delos floating once; the rest his look  
 Bound with Gorgonian rigor not to move,  
 And with Asphaltic slime; broad as the gate,  
 Deep to the roots of Hell the gather'd beach  
 They fasten'd; and the mole immense wrought on 300  
 Over the foaming Deep high archt, a bridge  
 Of length prodigious, joining to the wall  
 Immovable of this now fenceless World  
 Forfeit to Death; from hence a passage broad,  
 Smooth, easy, inoffensive down to Hell. 305  
 So, if great things to small may be compar'd,  
 Xerxes, the liberty of Greece to yoke,  
 From Susa his Memnonian palace high  
 Came to the sea, and over Hellespont

Bridging his way, Europe with Asia join'd, 310  
 And scourg'd with many a stroke th' indignant waves.  
 Now had they brought the work by wondrous art  
 Pontifical, a ridge of pendent rock  
 Over the vext abyss, following the track  
 Of Satan, to the self-same place where he 315  
 First lighted from his wing, and landed safe  
 From out of Chaos, to the outside bare  
 Of this round World: with pins of adamant  
 And chains they made all fast, too fast they made  
 And durable; and now in little space 320  
 The confines met of empyrean Heav'n  
 And of this World, and on the left hand Hell,  
 With long reach interpos'd; three sev'ral ways  
 In sight, to each of these three places led.  
 And now their way to Earth they had descri'd, 325  
 To Paradise first tending, when behold  
 Satan in likeness of an angel bright,  
 Betwixt the Centaur and the Scorpion steering  
 His zenith, while the sun in Aries rose:  
 Disguis'd he came, but those his children dear 330  
 Their parent soon discern'd, though in disguise.  
 He after Eve seduc't, unminded slunk  
 Into the wood fast by, and changing shape  
 To observe the sequel, saw his guileful act  
 By Eve, though all unweeting, seconded 335  
 Upon her husband, saw their shame that sought  
 Vain covertures; but when he saw descend  
 The Son of God to judge them, terrifi'd  
 He fled, not hoping to escape, but shun  
 The present, fearing guilty what his wrath 340  
 Might suddenly inflict; that past, return'd  
 By night, and listening where the hapless pair  
 Sat in their sad discourse, and various plaint,  
 Thence gather'd his own doom; which understood  
 Not instant, but of future time, with joy 345  
 And tidings fraught, to Hell he now return'd,  
 And at the brink of Chaos, near the foot

Of this new wondrous pontifice, unhop't  
 Met who to meet him came, his offspring dear.  
 Great joy was at their meeting, and at sight 350  
 Of that stupendious bridge his joy increas'd.  
 Long he admiring stood, till Sin, his fair  
 Enchanting daughter, thus the silence broke.  
 'O parent, these are thy magnific deeds,  
 • Thy trophies, which thou view'st as not thine own, 355  
 Thou art their author and prime architect :  
 For I no sooner in my heart divin'd,  
 My heart, which by a secret harmony  
 Still moves with thine, join'd in connexion sweet,  
 That thou on Earth hadst prosper'd, which thy looks 360  
 Now also evidence, but straight I felt,  
 Though distant from thee worlds between, yet felt  
 That I must after thee with this thy son,  
 Such fatal consequence unites us three :  
 Hell could no longer hold us in her bounds, 365  
 Nor this unvoyageable gulf obscure  
 Detain from following thy illustrious track.  
 Thou hast achiev'd our liberty, confin'd  
 Within Hell gates till now, thou us impow'rd  
 To fortify thus far, and overlay 370  
 With this portentous bridge the dark abyss.  
 Thine now is all this World, thy virtue hath won  
 What thy hands builded not ; thy wisdom gain'd  
 With odds what war hath lost, and fully aveng'd  
 Our foil in Heav'n ; here thou shalt monarch reign, 375  
 There didst not ; there let him still victor sway,  
 As battle hath adjudg'd, from this new World  
 Retiring, by his own doom alienated,  
 And henceforth monarchy with thee divide  
 Of all things parted by th' empyreal bounds, 380  
 His quadrature, from thy orbicular World ;  
 Or try thee now more dang'rous to his throne.'  
 Whom thus the Prince of Darkness answer'd glad.  
 'Fair daughter, and thou son and grandchild both,  
 High proof ye now have giv'n to be the race 385

Of Satan (for I glory in the name,  
 Antagonist of Heaven's almighty King)  
 Amply have merited of me, of all  
 Th' infernal empire, that so near Heav'n's door  
 Triumphal with triumphal act have met, 390  
 Mine with this glorious work; and made one realm  
 Hell and this World, one realm, one continent  
 Of easy thoroughfare. Therefore while I  
 Descend through darkness on your road with ease  
 To my associate powers, them to acquaint 395  
 With these successes, and with them rejoice,  
 You two this way, among these numerous orbs  
 All yours, right down to Paradise descend;  
 There dwell and reign in bliss, thence on the earth  
 Dominion exercise and in the air, 400  
 Chiefly on Man, sole lord of all declar'd,  
 Him first make sure your thrall, and lastly kill.  
 My substitutes I send ye, and create  
 Plenipotent on earth, of matchless might  
 Issuing from me; on your joint vigor now, 405  
 My hold of this new kingdom all depends,  
 Through Sin to Death expos'd by my exploit.  
 If your joint power prevails, th' affairs of Hell  
 No detriment need fear, go and be strong.  
 So saying he dismiss'd them; they with speed 410  
 Their course through thickest constellations held,  
 Spreading their bane; the blasted stars lookt wan,  
 And planets, planet-strook, real eclipse  
 Then suffer'd. Th' other way Satan went down  
 The causey to Hell-gate; on either side 415  
 Disparted Chaos overbuilt exclaim'd,  
 And with rebounding surge the bars assail'd,  
 That scorn'd his indignation: through the gate,  
 Wide open and unguarded, Satan pass'd,  
 And all about found desolate; for those 420  
 Appointed to sit there, had left their charge,  
 Flown to the upper world; the rest were all  
 Far to the inland retir'd, about the walls



Of Pandemonium, city and proud seat  
Of Lucifer, so by allusion call'd, 425  
Of that bright star to Satan paragon'd:  
There kept their watch the legions, while the Grand  
In council sat, solicitous what chance  
Might intercept their emperor sent; so he  
Departing gave command, and they observ'd. 430  
As when the Tartar from his Russian foe  
By Astracan over the snowy plains  
Retires, or Bactrian Sophi from the horns  
Of Turkish crescent, leaves all waste beyond  
The realm of Aladule, in his retreat 435  
To Taurus or Casbeen: so these the late  
Heav'n-banisht host, left desert utmost Hell  
Many a dark league, reduc't in careful watch  
Round their metropolis, and now expecting  
Each hour their great adventurer from the search 440  
Of foreign worlds: he through the midst unmarkt,  
In shew plebeian angel militant  
Of lowest order, past; and from the door  
Of that Plutonian hall, invisible  
Ascended his high throne, which under state 445  
Of richest texture spread, at th' upper end  
Was plac't in regal lustre. Down a while  
He sate, and round about him saw unseen:  
At last as from a cloud his fulgent head  
And shape star-bright appear'd, or brighter, clad 450  
With what permissive glory since his fall  
Was left him, or false glitter: all amaz'd  
At that so sudden blaze, the Stygian throng  
Bent their aspect, and whom they wish'd beheld,  
Their mighty chief return'd: loud was th' acclaim: 455  
Forth rush'd in haste the great consulting peers,  
Rais'd from their dark divan, and with like joy  
Congratulant approach'd him, who with hand  
Silence, and with these words attention won.  
'Thrones, Dominations, Princedoms, Virtues, Powers, 460  
For in possession such, not only of right,

I call ye and declare ye now, return'd  
 Successful beyond hope, to lead ye forth  
 Triumphant out of this infernal pit  
 Abominable, accurst, the house of woe,  
 And dungeon of our tyrant: now possess,  
 As lords a spacious World, to our native Heaven  
 Little inferior, by my adventure hard  
 With peril great achiev'd. Long were to tell  
 What I have done, what suffer'd, with what pain  
 Voyag'd th' unreal, vast, unbounded Deep  
 Of horrible confusion; over which  
 By Sin and Death a broad way now is pav'd  
 To expedite your glorious march; but I  
 Toil'd out my uncouth passage, forc't to ride  
 Th' untractable abyss, plung'd in the womb  
 Of unoriginal Night and Chaos wild,  
 That jealous of their secrets fiercely oppos'd  
 My journey strange, with clamorous uproar  
 Protesting Fate supreme; thence how I found  
 The new-created World, which fame in Heav'n  
 Long had foretold, a fabric wonderful  
 Of absolute perfection, therein Man  
 Plac't in a Paradise, by our exile  
 Made happy; him by fraud I have seduc'd  
 From his Creator, and the more to increase  
 Your wonder, with an apple; he thereat  
 Offended, worth your laughter, hath giv'n up  
 Both his beloved Man and all his World,  
 To Sin and Death a prey, and so to us,  
 Without our hazard, labour, or alarm,  
 To range in, and to dwell, and over Man  
 To rule, as over all he should have rul'd.  
 True is, me also he hath judg'd, or rather  
 Me not, but the brute serpent in whose shape  
 Man I deceiv'd: that which to me belongs,  
 Is enmity, which he will put between  
 Me and mankind; I am to bruise his heel;  
 His seed, when is not set, shall bruise my head:

A world who would not purchase with a bruise, 500  
 Or much more grievous pain? Ye have th' account  
 Of my performance: what remains, ye Gods,  
 But up and enter now into full bliss?'

So having said, awhile he stood, expecting  
 Their universal shout and high applause 505  
 To fill his ear, when contrary he hears  
 On all sides, from innumerable tongues  
 A dismal universal hiss, the sound  
 Of public scorn; he wonder'd, but not long  
 Had leisure, wond'ring at himself now more: 510  
 His visage drawn he felt to sharp and spare,  
 His arms clung to his ribs, his legs entwining  
 Each other, till supplanted down he fell  
 A monstrous serpent on his belly prone,  
 Reluctant, but in vain; a greater power 515  
 Now rul'd him, punisht in the shape he sinn'd,  
 According to his doom: he would have spoke,  
 But hiss for hiss return'd with forked tongue  
 To forked tongue; for now were all transform'd  
 Alike, to serpents all as accessories 520  
 To his bold riot: dreadful was the din  
 Of hissing through the hall, thick swarming now  
 With complicated monsters head and tail,  
 Scorpion and Asp, and Amphisbæna dire,  
 Cerastes horn'd, Hydrus, and Ellops drear, 525  
 And Dipsas (not so thick swarm'd once the soil  
 Bedropt with blood of Gorgon, or the isle  
 Ophiusa): but still greatest he the midst,  
 Now dragon grown, larger than whom the sun  
 Engender'd in the Pythian vale on slime, 530  
 Huge Python; and his power no less he seem'd  
 Above the rest still to retain; they all  
 Him follow'd issuing forth to th' open field,  
 Where all yet left of that revolted rout  
 Heav'n-fall'n, in station stood or just array, 535  
 Sublime with expectation when to see  
 In triumph issuing forth their glorious chief;

They saw, but other sight instead, a crowd  
 Of ugly serpents; horror on them fell,  
 And horrid sympathy; for what they saw, 540  
 They felt themselves now changing; down their arms,  
 Down fell both spear and shield, down they as fast,  
 And the dire hiss renew'd, and the dire form  
 Catcht by contagion; like in punishment,  
 As in their crime. Thus was th' applause they meant 545  
 Turn'd to exploding hiss, triumph to shame  
 Cast on themselves from their own mouths. There stood  
 A grove hard by, sprung up with this their change,  
 His will who reigns above, to aggravate  
 Their penance, laden with fruit like that 550  
 Which grew in Paradise, the bait of Eve  
 Us'd by the Tempter: on that prospect strange  
 Their earnest eyes they fix'd, imagining  
 For one forbidden tree a multitude  
 Now ris'n, to work them further woe or shame; 555  
 Yet parcht with scalding thirst and hunger fierce,  
 Though to delude them sent, could not abstain,  
 But on they roll'd in heaps, and up the trees  
 Climbing, sat thicker than the snaky locks  
 That curl'd Megæra: greedily they pluck'd 560  
 The fruitage fair to sight, like that which grew  
 Near that bituminous lake where Sodom flam'd;  
 This more delusive, not the touch, but taste  
 Deceiv'd; they fondly thinking to allay  
 Their appetite with gust, instead of fruit 565  
 Chew'd bitter ashes, which th' offended taste  
 With spattering noise rejected: oft they assay'd,  
 Hunger and thirst constraining, drugg'd as oft,  
 With hatefullest disrelish writh'd their jaws  
 With soot and cinders fill'd; so oft they fell 570  
 Into the same illusion, not as Man  
 Whom they triumph'd once lapst. Thus were they plagu'd  
 And worn with famine long, and ceaseless hiss,  
 Till their lost shape, permitted, they resum'd;  
 Yearly enjoin'd, some say, to undergo 575

This annual humbling certain number'd days,  
 To dash their pride, and joy for Man seduc't.  
 However some tradition they dispers'd  
 Among the heathen of their purchase got,  
 And fabl'd how the Serpent, whom they call'd 580  
 Ophion, with Eurynome, (the wide-  
 Encroaching Eve perhaps,) had first the rule  
 Of high Olympus, thence by Saturn driv'n  
 And Ops, ere yet Dictæan Jove was born.

Meanwhile in Paradise the hellish pair 585  
 Too soon arriv'd; Sin there in power before,  
 Once actual, now in body, and to dwell  
 Habitual habitant; behind her Death  
 Close following pace for pace, not mounted yet  
 On his pale horse: to whom Sin thus began. 590

'Second of Satan sprung, all conquering Death,  
 What think'st thou of our empire now, though earn'd  
 With travail difficult, not better far  
 Than still at Hell's dark threshold to have sat watch,  
 Unnam'd, undreaded, and thyself half-starv'd?' 595

Whom thus the Sin-born monster answer'd soon.  
 'To me, who with eternal famine pine,  
 Alike is Hell, or Paradise, or Heaven;  
 There best, where most with ravine I may meet;  
 Which here, though plenteous, all too little seems 600  
 To stuff this maw, this vast unhide-bound corps.'

To whom th' incestuous mother thus repli'd.  
 'Thou therefore on these herbs, and fruits, and flow'rs  
 Feed first; on each beast next, and fish, and fowl;  
 No homely morsels; and whatever thing 605  
 The sithe of Time mows down, devour unspar'd;  
 Till I in Man residing through the race,  
 His thoughts, his looks, words, actions, all infect,  
 And season him thy last and sweetest prey.'

This said, they both betook them several ways, 610  
 Both to destroy, or unimmortal make  
 All kinds, and for destruction to mature  
 Sooner or later: which th' Almighty seeing,

From his transcendant seat the saints among,  
 To those bright orders utter'd thus his voice.  
 'See with what heat these dogs of Hell advance 615  
 To waste and havoc yonder World, which I  
 So fair and good created; and had still  
 Kept in that state, had not the folly of Man  
 Let in these wasteful furies, who impute 620  
 Folly to me; so doth the Prince of Hell  
 And his adherents, that with so much ease  
 I suffer them to enter and possess  
 A place so heav'nly, and conniving seem  
 To gratify my scornful enemies, 625  
 That laugh, as if transported with some fit  
 Of passion, I to them had quitted all,  
 At random yielded up to their misrule;  
 And know not that I call'd and drew them thither,  
 My Hell-hounds, to lick up the draff and filth 630  
 Which Man's polluting sin with taint hath shed  
 On what was pure; till cramm'd and gorg'd, high burst  
 With suckt and glutted offal, at one sling  
 Of thy victorious arm, well-pleasing Son,  
 Both Sin, and Death, and yawning Grave at last 635  
 Through Chaos hurl'd, obstruct the mouth of Hell  
 For ever, and seal up his ravenous jaws.  
 Then heav'n and Earth renew'd shall be made pure  
 To sanctity that shall receive no stain:  
 Till then the curse pronounc't on both precedes.' 640  
 He ended, and the heavenly audience loud  
 Sung Hallelujah, as the sound of seas,  
 Through multitude that sung: 'Just are thy ways,  
 Righteous are thy decrees on all thy works;  
 Who can extenuate thee?' Next, to the Son, 645  
 'Destin'd Restorer of Mankind, by whom  
 New heav'n and Earth shall to the ages rise,  
 Or down from Heav'n descend.' Such was their song,  
 While the Creator calling forth by name  
 His mighty angels, gave them several charge, 650  
 As sorted best with present things. The Sun

Had first his precept so to move, so shine,  
 As might affect the Earth with cold and heat  
 Scarce tolerable, and from the north to call  
 Decrepit winter; from the south to bring 655  
 Solstitial summer's heat. To the blanc Moon  
 Her office they prescrib'd: to th' other five,  
 Their planetary motions and aspects  
 In sextile, square, and trine, and opposite,  
 Of noxious efficacy, and when to join 660  
 In synod unbenign; and taught the fixt  
 Their influence malignant when to show'r,  
 Which of them rising with the sun, or falling,  
 Should prove tempestuous: to the Winds they set 665  
 Their corners, when with bluster to confound  
 Sea, air, and shore; the thunder when to roll  
 With terror through the dark aerial hall.  
 Some say he bid his angels turn askance  
 The poles of Earth twice ten degrees and more  
 From the Sun's axle; they with labour push'd 670  
 Oblique the centric globe: some say the Sun  
 Was bid turn reins from th' equinoctial road  
 Like distant breadth to Taurus with the sev'n  
 Atlantic Sisters, and the Spartan Twins  
 Up to the Tropic Crab; thence down amain 675  
 By Leo and the Virgin and the Scales,  
 As deep as Capricorn, to bring in change  
 Of seasons to each clime; else had the Spring  
 Perpetual smil'd on Earth with vernant flowers,  
 Equal in days and nights, except to those 680  
 Beyond the polar circles; to them day  
 Had unbenighted shon; while the low Sun  
 To recompense his distance, in their sight  
 Had rounded still th' horizon, and not known  
 Or east or west; which had forbid the snow 685  
 From cold Estotiland, and south as far  
 Beneath Magellan. At that tasted fruit  
 The Sun, as from Thyestean banquet, turn'd  
 His course intended; else how had the world

Inhabited, though sinless, more than now, 690  
 Avoided pinching cold and scorching heat?  
 These changes in the heav'ns, though slow, produc'd  
 Like change on sea and land; sideral blast,  
 Vapour, and mist, and exhalation hot,  
 Corrupt and pestilent: now from the north 695  
 Of Norumbega, and the Samoed shore  
 Bursting their brazen dungeon, arm'd with ice  
 And snow and hail and stormy gust and flaw,  
 Boreas and Cæcias and Argestes loud  
 And Thrascias rend the woods, and seas upturn; 700  
 With adverse blast upturns them from the south  
 Notus, and Afer black with thundrous clouds  
 From Serralliona; thwart of these as fierce  
 Forth rush the Levant and the Ponent winds  
 Eurus and Zephyr; with their lateral noise, 705  
 Sirocco and Libeccio. Thus began  
 Outrage from lifeless things; but Discord first  
 Daughter of Sin, among th' irrational  
 Death introduc'd through fierce antipathy:  
 Beast now with beast 'gan war, and fowl with fowl, 710  
 And fish with fish; to graze the herb all leaving,  
 Devour'd each other; nor stood much in awe  
 Of Man, but fled him, or with count'nance grim  
 Glar'd on him passing: these were from without  
 The growing miseries, which Adam saw 715  
 Already in part, though hid in gloomiest shade,  
 To sorrow abandon'd; but worse felt within,  
 And in a troubl'd sea of passion tost,  
 Thus to disburd'n sought with sad complaint.  
 'O miserable of happy! is this the end 720  
 Of this new glorious World, and me so late  
 The glory of that glory, who now become  
 Accurst of blessed, hide me from the face  
 Of God, whom to behold was then my highth  
 Of happiness; yet well, if here would end 725  
 The misery; I deserv'd it, and would bear  
 My own deservings; but this will not serve;



All that I eat or drink, or shall beget,  
Is propagated curse. O voice once heard  
Delightfully, "Increase and multiply," 730  
Now death to hear! for what can I increase  
Or multiply, but curses on my head?  
Who of all ages to succeed, but feeling  
The evil on him brought by me, will curse  
My head? "Ill fare our ancestor impure, 735  
For this we may thank Adam;" but his thanks  
Shall be the execration; so besides  
Mine own that bide upon me, all from me  
Shall with a fierce reflux on me redound,  
On me as on their natural centre light 740  
Heavy, though in their place. O fleeting joys  
Of Paradise, dear bought with lasting woes!  
Did I request thee, Maker, from my clay  
To mould me Man? did I solicit thee  
From darkness to promote me, or here place 745  
In this delicious garden? as my will  
Concurr'd not to my being, it were but right  
And equal to reduce me to my dust,  
Desirous to resign, and render back  
All I receiv'd, unable to perform 750  
Thy terms too hard, by which I was to hold  
The good I sought not. To the loss of that,  
Sufficient penalty, why hast thou added  
The sense of endless woes? Inexplicable  
Thy justice seems; yet to say truth, too late 755  
I thus contest; then should have been refus'd  
Those terms whatever, when they were propos'd:  
Thou didst accept them: wilt thou enjoy the good  
Then cavil the conditions? and though God  
Made thee without thy leave, what if thy son 760  
Prove disobedient, and reprov'd, retort,  
"Wherefore didst thou beget me? I sought it not:"  
Wouldst thou admit for his contempt of thee  
That proud excuse? yet him not thy election,  
But natural necessity begot. 765

God made thee of choice his own, and of his own  
To serve him, thy reward was of his grace,  
Thy punishment then justly is at his will.  
Be it so, for I submit: his doom is fair,  
That dust I am, and shall to dust return: 770  
O welcome hour whenever! why delays  
His hand to execute what his decree  
Fix'd on this day? why do I overlive?  
Why am I mockt with death, and lengthn'd out  
To deathless pain? how gladly would I meet 775  
Mortality my sentence, and be earth  
Insensible! how glad would lay me down  
As in my mother's lap! there I should rest  
And sleep secure; his dreadful voice no more  
Would thunder in my ears, no fear of worse 780  
To me and to my offspring would torment me  
With cruel expectation. Yet one doubt  
Pursues me still, lest all I cannot die;  
Lest that pure breath of life, the spirit of Man  
Which God inspir'd, cannot together perish 785  
With this corporeal clod; then in the grave,  
Or in some other dismal place who knows  
But I shall die a living death? O thought  
Horrid, if true! yet why? it was but breath  
Of life that sinn'd; what dies but what had life 790  
And sin? the body properly hath neither.  
All of me then shall die: let this appease  
The doubt, since human reach no further knows.  
For though the Lord of all be infinite,  
Is his wrath also? be it; Man is not so, 795  
But mortal doom'd. How can he exercise  
Wrath without end on Man whom Death must end?  
Can he make deathless Death? that were to make  
Strange contradiction, which to God himself  
Impossible is held, as argument 800  
Of weakness, not of power. Will he draw out,  
For anger's sake, finite to infinite  
In punisht Man, to satisfy his rigour

Satisfi'd never? that were to extend  
His sentence beyond dust and Nature's law, 805  
By which all causes else according still  
To the reception of their matter act,  
Not to th' extent of their own sphere. But say  
That Death be not one stroke, as I suppos'd,  
Bereaving sense, but endless misery 810  
From this day onward; which I feel begun  
Both in me, and without me, and so last  
To perpetuity; Ay me, that fear  
Comes thundring back with dreadful revolution  
On my defenceless head! both Death and I 815  
Am found eternal, and incorporate both;  
Nor I on my part single, in me all  
Posterity stands curst. Fair patrimony  
That I must leave ye, sons! O were I able  
To waste it all myself, and leave ye none! 820  
So disinherited how would ye bless  
Me now your curse! Ah, why should all mankind  
For one man's fault thus guiltless be condemn'd,  
If guiltless? But from me, what can proceed,  
But all corrupt, both mind and will deprav'd, 825  
Not to do only, but to will the same  
With me? how can they then acquitted stand  
In sight of God? Him after all disputes  
Forc't I absolve: all my evasions vain,  
And reasonings, though through mazes, lead me still 830  
But to my own conviction: first and last  
On me, me only, as the source and spring  
Of all corruption, all the blame lights due;  
So might the wrath. Fond wish! couldst thou support  
That burden heavier than the Earth to bear, 835  
Than all the World much heavier, though divided  
With that bad Woman? Thus what thou desir'st  
And what thou fear'st, alike destroys all hope  
Of refuge, and concludes thee miserable,  
Beyond all past example and future, 840  
To Satan only like both crime and doom.

O Conscience, into what abyss of fears  
And horrors hast thou driv'n me; out of which  
I find no way, from deep to deeper plung'd!

Thus Adam to himself lamented loud 845

Through the still night, not now, as ere Man fell,  
Wholesome and cool, and mild, but with black air  
Accompanied, with damps and dreadful gloom,  
Which to his evil conscience represented  
All things with double terror: on the ground 850

Outstretcht he lay, on the cold ground, and oft  
Curs'd his creation; Death as oft accus'd  
Of tardy execution, since denounc't

The day of his offence. 'Why comes not Death,'  
Said he, 'with one thrice-acceptable stroke 855

To end me? Shall Truth fail to keep her word?  
Justice divine not hast'n to be just?

But Death comes not at call, Justice divine  
Mends not her slowest pace for prayers or cries.  
O woods, O fountains, hillocks, dales and bow'rs, 860

With other echo late I taught your shades  
To answer, and resound far other song!

Whom thus afflicted when sad Eve beheld,  
Desolate where she sate, approaching nigh,  
Soft words to his fierce passion she assay'd: 865

But her with stern regard he thus repell'd.

'Out of my sight, thou serpent! that name best  
Befits thee with him leagu'd, thyself as false  
And hateful; nothing wants, but that thy shape,  
Like his, and colour serpentine may shew 870

Thy inward fraud, to warn all creatures from thee  
Henceforth; lest that too heav'nly form, pretended  
To hellish falsehood, snare them. But for thee

I had persisted happy, had not thy pride  
And wandering vanity, when least was safe, 875

Rejected my forewarning, and disdain'd  
Not to be trusted, longing to be seen  
Though by the Devil himself, him overweening  
To over-reach, but with the serpent meeting

- Fool'd and beguil'd; by him thou, I by thee, 880  
 To trust thee from my side, imagin'd wise,  
 Constant, mature, proof against all assaults,  
 And understood not all was but a shew  
 Rather than solid virtue, all but a rib  
 Crooked by nature, bent, as now appears, 885  
 More to the part sinister; from me drawn,  
 Well if thrown out, as supernumerary  
 To my just number found. O why did God,  
 Creator wise, that peopl'd highest Heav'n  
 With spirits masculine, create at last 890  
 This novelty on Earth, this fair defect  
 Of Nature; and not fill the world at once  
 With men as angels without feminine,  
 Or find some other way to generate  
 Mankind? this mischief had not then befall'n, 895  
 And more that shall befall, innumerable  
 Disturbances on Earth through female snares,  
 And strait conjunction with this sex: for either  
 He never shall find out fit mate, but such  
 As some misfortune brings him, or mistake; 900  
 Or whom he wishes most shall seldom gain  
 Through her perverseness, but shall see her gain'd  
 By a far worse; or if she love, withheld  
 By parents; or his happiest choice too late  
 Shall meet, already linkt and wedlock-bound 905  
 To a fell adversary, his hate or shame:  
 Which infinite calamity shall cause  
 To human life, and household peace confound.  
 He added not, and from her turn'd. But Eve,  
 Not so repulst, with tears that ceas'd not flowing 910  
 And tresses all disorder'd, at his feet  
 Fell humble, and embracing them, besought  
 His peace, and thus proceeded in her plaint.  
 'Forsake me not thus, Adam; witness Heav'n  
 What love sincere, and reverence in my heart 915  
 I bear thee, and unweeting have offended,  
 Unhappily deceiv'd; thy suppliant

I beg, and clasp thy knees; bereave me not,  
 Whereon I live, thy gentle looks, thy aid,  
 Thy counsel in this uttermost distress, 920  
 My only strength and stay: forlorn of thee,  
 Whither shall I betake me, where subsist?  
 While yet we live, scarce one short hour perhaps,  
 Between us two let there be peace; both joining,  
 As join'd in injuries, one enmity 925  
 Against a foe by doom express assign'd us,  
 That cruel Serpent; on me exercise not  
 Thy hatred for this misery befall'n;  
 On me already lost, me than thyself  
 More miserable; both have sinn'd, but thou 930  
 Against God only, I against God and thee,  
 And to the place of judgment will return,  
 There with my cries importune Heaven, that all  
 The sentence from thy head remov'd may light  
 On me, sole cause to thee of all this woe, 935  
 Me, me only just object of his ire.'

She ended weeping, and her lowly plight,  
 Immoveable till peace obtain'd from fault  
 Acknowledg'd and deplor'd, in Adam wrought  
 Commiseration; soon his heart relented 940  
 Towards her, his life so late and sole delight,  
 Now at his feet submissive in distress,  
 Creature so fair his reconcilment seeking,  
 His counsel whom she had displeas'd, his aid;  
 As one disarm'd, his anger all he lost, 945  
 And thus with peaceful words uprais'd her soon.

'Unwary, and too desirous, as before,  
 So now of what thou know'st not, who desir'st  
 The punishment all on thyself; alas,  
 Bear thine own first, ill able to sustain 950  
 His full wrath whose thou feel'st as yet least part,  
 And my displeasure bear'st so ill. If prayers  
 Could alter high decrees, I to that place  
 Would speed before thee, and be louder heard,  
 That on my head all might be visited, 955

Thy frailty and infirmer sex forgiv'n,  
To me committed and by me expos'd.  
But rise, let us no more contend, nor blame  
Each other, blam'd enough elsewhere; but strive  
In offices of love, how we may light'n 960  
Each other's burden in our share of woe;  
Since this day's death denounc't, if aught I see,  
Will prove no sudden, but a slow-pac't evil,  
A long day's dying to augment our pain,  
And to our seed, (O hapless seed!) deriv'd. 965  
To whom thus Eve, recovering heart, repli'd.  
'Adam, by sad experiment I know  
How little weight my words with thee can find,  
Found so erroneous, thence by just event  
Found so unfortunate; nevertheless, 970  
Restor'd by thee, vile as I am, to place  
Of new acceptance, hopeful to regain  
Thy love, the sole contentment of my heart  
Living or dying, from thee I will not hide  
What thoughts in my unquiet breast are ris'n, 975  
Tending to some relief of our extremes,  
Or end, though sharp and sad, yet tolerable,  
As in our evils, and of easier choice.  
If care of our descent perplex us most,  
Which must be born to certain woe, devour'd 980  
By Death at last; and miserable it is  
To be to others cause of misery,  
Our own begotten, and of our loins to bring  
Into this cursed world a woful race,  
That after wretched life must be at last 985  
Food for so foul a monster; in thy power  
It lies, yet ere conception to prevent  
The race unblest, to being yet unbegot.  
Childless thou art, childless remain: so Death  
Shall be deceiv'd his glut, and with us two 990  
Be forc'd to satisfy his rav'nous maw.  
But if thou judge it hard and difficult,  
Conversing, looking, loving, to abstain

From love's due rites, nuptial embraces sweet,  
 And with desire to languish without hope, 995  
 Before the present object languishing  
 With like desire; which would be misery  
 And torment less than none of what we dread;  
 Then both ourselves and seed at once to free  
 For what we fear for both, let us make short, 1000  
 Let us seek Death, or he not found, supply  
 With our own hands his office on ourselves;  
 Why stand we longer shivering under fears  
 That show no end but death, and have the power,  
 Of many ways to die the shortest choosing, 1005  
 Destruction with destruction to destroy?'

She ended here, or vehement despair  
 Broke off the rest; so much of death her thoughts  
 Had entertain'd, as dy'd her cheeks with pale.  
 But Adam with such counsel nothing sway'd, 1010  
 To better hopes his more attentive mind  
 Labouring had rais'd; and thus to Eve repli'd.

'Eve, thy contempt of life and pleasure seems  
 To argue in thee something more sublime  
 And excellent than what thy mind contemns; 1015  
 But self-destruction therefore sought, refutes  
 That excellence thought in thee, and implies,  
 Not thy contempt, but anguish and regret  
 For loss of life and pleasure overlov'd.

Or if thou covet death, as utmost end 1020  
 Of misery, so thinking to evade

The penalty pronounc't, doubt not but God  
 Hath wiselier arm'd his vengeful ire than so  
 To be forestall'd; much more I fear lest death  
 So snatcht, will not exempt us from the pain 1025

We were by doom to pay; rather such acts  
 Of contumacy will provoke the Highest  
 To make death in us live. Then let us seek  
 Some safer resolution, which methinks  
 I have in view, calling to mind with heed 1030  
 Part of our sentence, that thy seed shall bruise



The Serpent's head; piteous amends, unless  
Be meant, whom I conjecture, our grand foe  
Satan, who in the Serpent hath contriv'd  
Against us this deceit: to crush his head 1035  
Would be revenge indeed; which will be lost  
By death brought on ourselves, or childless days  
Resolv'd, as thou proposest; so our foe  
Shall scape his punishment ordain'd, and we  
Instead shall double ours upon our heads. 1040  
No more be mention'd then of violence  
Against ourselves, and wilful barrenness,  
That cuts us off from hope, and savours only  
Rancour and pride, impatience and despite,  
Reluctance against God and his just yoke 1045  
Laid on our necks. Remember with what mild  
And gracious temper he both heard and judg'd  
Without wrath or reviling; we expected  
Immediate dissolution, which we thought  
Was meant by Death that day, when lo, to thee 1050  
Pains only in child-bearing were foretold,  
And bringing forth, soon recompens't with joy,  
Fruit of thy womb: on me the curse aslope  
Glanc'd on the ground; with labour I must earn  
My bread; what harm? Idleness had been worse; 1055  
My labour will sustain me: and lest cold  
Or heat should injure us, his timely care  
Hath unbesought provided, and his hands  
Cloth'd us unworthy, pitying while he judg'd.  
How much more, if we pray him, will his ear 1060  
Be open, and his heart to pity incline,  
And teach us farther by what means to shun  
Th' inclement seasons, rain, ice, hail, and snow?  
Which now the sky with various face begins  
To show us in this mountain, while the winds 1065  
Blow moist and keen, shattering the graceful locks  
Of these fair spreading trees; which bids us seek  
Some better shroud, some better warmth to cherish  
Our limbs benumb'd, ere this diurnal star

Leave cold the night; how we his gather'd beams 1070

Reflected, may with matter sere foment,

Or by collision of two bodies grind

The air attrite to fire; as late the clouds

Justling, or pusht with winds rude in their shock 1074

Tine the slant lightning, whose thwart flame driv'n down

Kindles the gummy bark of fire or pine,

And sends a comfortable heat from far,

Which might supply the sun: such fire to use,

And what may else be remedy or cure

To evils which our own misdeeds have wrought, 1080

He will instruct us praying, and of grace

Beseeching him; so as we need not fear

To pass commodiously this life, sustain'd

By him with many comforts, till we end

In dust, our final rest and native home. 1085

What better can we do, than to the place

Repairing where he judg'd us, prostrate fall

Before him reverent? and there confess

Humbly our faults, and pardon beg, with tears

Watering the ground, and with our sighs the air 1090

Frequenting, sent from hearts contrite, in sign

Of sorrow unfeign'd, and humiliation meek.

Undoubtedly he will relent and turn

From his displeasure; in whose looks serene,

When angry most he seem'd and most severe, 1095

What else but favour, grace, and mercy shon?'

So spake our father penitent, nor Eve

Felt less remorse: they forthwith to the place

Repairing where he judg'd them, prostrate fell

Before him reverent, and both confess'd 1100

Humbly their faults, and pardon begg'd, with tears

Watering the ground, and with their sighs the air

Frequenting, sent from hearts contrite, in sign

Of sorrow unfeign'd, and humiliation meek.

## BOOK XI.

### THE ARGUMENT.

The Son of God presents to his Father the prayers of our first parents now repenting, and intercedes for them. God accepts them, but declares that they must no longer abide in Paradise: sends Michael with a band of cherubim to dispossess them; but first to reveal to Adam future things. Michael's coming down. Adam shows to Eve certain ominous signs; he discerns Michael's approach, goes out to meet him; the angel denounces their departure. Eve's lamentation. Adam pleads, but submits. The angel leads him up to a high hill, sets before him in vision what shall happen till the Flood.

THUS they in lowliest plight repentant stood  
Praying, for from the mercy-seat above  
Prevenient grace descending had remov'd  
The stony from their hearts, and made new flesh  
Regenerate grow instead; that sighs now breath'd      5  
Unutterable, which the Spirit of prayer  
Inspir'd, and wing'd for Heav'n with speedier flight  
Than loudest oratory: yet their port  
Not of mean suitors, nor important less  
Seem'd their petition, than when th' ancient pair      10  
In fables old, less ancient yet than these,  
Deucalion and chaste Pyrrha to restore  
The race of mankind drown'd, before the shrine  
Of Themis stood devout. To Heav'n their prayers  
Flew up, nor miss'd the way, by envious winds      15  
Blown vagabond or frustrate: in they pass'd  
Dimensionless through Heav'nly doors; then clad

With incense, where the golden altar fum'd,  
By their great Intercessor, came in sight  
Before the Father's throne: them the glad Son  
Presenting, thus to intercede began. 20

'See, Father, what first fruits on Earth are sprung  
From thy implanted grace in Man, these sighs  
And prayers, which in this golden censer, mixt  
With incense, I thy Priest before thee bring; 25  
Fruits of more pleasing savour from thy seed  
Sown with contrition in his heart, than those  
Which his own hand manuring all the trees  
Of Paradise could have produc't, ere fall'n  
From innocence. Now therefore bend thine ear 30  
To supplication, hear his sighs though mute;  
Unskilful with what words to pray, let me  
Interpret for him, me his Advocate  
And propitiation; all his works on me  
Good or not good ingraft; my merit those 35  
Shall perfet, and for these my death shall pay.  
Accept me, and in me from these receive  
The smell of peace toward Mankind, let him live  
Before thee reconcil'd, at least his days  
Number'd, though sad, till death, his doom (which I 40  
To mitigate thus plead, not to reverse)  
To better life shall yield him, where with me  
All my redeem'd may dwell in joy and bliss,  
Made one with me as I with thee am one.'

To whom the Father, without cloud, serene. 45  
'All thy request for Man, accepted Son,  
Obtain; all thy request was my decree:  
But longer in that Paradise to dwell,  
The law I gave to Nature him forbids:  
Those pure immortal elements that know 50  
No gross, no inharmonious mixture foul,  
Eject him tainted now, and purge him off  
As a distemper, gross to air as gross,  
And mortal food, as may dispose him best  
For dissolution wrought by Sin, that first 55

Distemper'd all things, and of incorrupt  
Corrupted. I at first with two fair gifts  
Created him endow'd, with happiness  
And immortality: that fondly lost,  
This other serv'd but to eternize woe, 60  
Till I provided death; so death becomes  
His final remedy, and after life  
Tri'd in sharp tribulation, and refin'd  
By faith and faithful works, to second life,  
Wak't in the renovation of the just, 65  
Resigns him up with heav'n and Earth renew'd.  
But let us call to synod all the blest  
Through Heav'ns wide bounds; from them I will not hide  
My judgments, how with Mankind I proceed,  
As how with peccant angels late they saw, 70  
And in their state, though firm, stood more confirm'd.'

He ended; and the Son gave signal high  
To the bright minister that watch'd: he blew  
His trumpet, heard in Oreb since perhaps  
When God descended, and perhaps once more 75  
To sound at general doom. Th' angelic blast  
Fill'd all the regions: from their blissful bow'rs  
Of amarantine shade, fountain or spring,  
By the waters of life, where'er they sate  
In fellowships of joy, the Sons of Light 80  
Hasted, resorting to the summons high,  
And took their seats; till from his throne supreme,  
Th' Almighty thus pronounc'd his sovran will.

'O Sons, like one of us Man is become  
To know both good and evil, since his taste 85  
Of that defended fruit; but let him boast  
His knowledge of good lost, and evil got;  
Happier, had it suffic'd him to have known  
Good by itself, and evil not at all.

He sorrows now, repents, and prays contrite, 90  
My motions in him; longer than they move,  
His heart I know, how variable and vain  
Self-left. Lest therefore his now bolder hand

Reach also of the tree of Life, and eat,  
And live for ever, dream at least to live  
For ever, to remove him I decree,  
And send him from the garden forth to till  
The ground whence he was taken, fitter soil.

95

'Michael, this my behest have thou in charge,  
Take to thee from among the cherubim  
Thy choice of flaming warriors, lest the Fiend  
Or in behalf of Man, or to invade  
Vacant possession some new trouble raise:  
Haste thee, and from the Paradise of God  
Without remorse drive out the sinful pair,  
From hallow'd ground th' unholy; and denounce  
To them and to their progeny from thence  
Perpetual banishment. Yet lest they faint  
At the sad sentence rigorously urg'd,  
For I behold them softn'd and with tears  
Bewailing their excess, all terror hide.

100

105

110

If patiently thy bidding they obey,  
Dismiss them not disconsolate; reveal  
To Adam what shall come in future days,  
As I shall thee enlighten, intermix  
My cov'nant in the woman's seed renew'd;  
So send them forth, though sorrowing, yet in peace:  
And on the east side of the garden place,  
Where entrance up from Eden easiest climbs,  
Cherubic watch, and of a sword the flame  
Wide-waving, all approach far off to fright,  
And guard all passage to the tree of Life:  
Lest Paradise a receptacle prove  
To spirits foul, and all my trees their prey,  
With whose stol'n fruit Man oncè more to delude.'

115

120

125

He ceas'd: and th' archangelic Power prepar'd  
For swift descent, with him the cohort bright  
Of watchful cherubim; four faces each  
Had, like a double Janus; all their shape  
Spangl'd with eyes more numerous than those  
Of Argus, and more wakeful than to drowse,

130

Charm'd with Arcadian pipe, the pastoral reed  
 Of Hermes, or his opiate rod. Meanwhile,  
 To re-salute the world with sacred light  
 Leucothea wak'd; and with fresh dews embalm'd 135  
 The earth, when Adam and first matron Eve  
 Had ended now their orisons, and found  
 Strength added from above, new hope to spring  
 Out of despair, joy, but with fear yet linkt;  
 Which thus to Eve his welcome words renew'd. 140  
     'Eve, easily may faith admit, that all  
 The good which we enjoy, from Heav'n descends;  
 But that from us aught should ascend to Heav'n  
 So prevalent as to concern the mind  
 Of God high-blest, or to incline his will, 145  
 Hard to belief may seem; yet this will prayer,  
 Or one short sigh of human breath, upborne  
 Ev'n to the seat of God. For since I sought  
 By prayer th' offended Deity to appease,  
 Kneel'd, and before him humbl'd all my heart, 150  
 Methought I saw him placable and mild,  
 Bending his ear; persuasion in me grew  
 That I was heard with favour; peace return'd  
 Home to my breast, and to my memory  
 His promise, that thy Seed shall bruise our Foe; 155  
 Which then not minded in dismay, yet now  
 Assures me, that the bitterness of death  
 Is past, and we shall live. Whence hail to thee,  
 Eve rightly call'd, Mother of all Mankind,  
 Mother of all things living; since by thee 160  
 Man is to live, and all things live for Man.  
     To whom thus Eve, with sad demeanour meek.  
     'Ill worthy I such title should belong  
 To me transgressor, who for thee ordain'd  
 A help, became thy snare; to me reproach 165  
 Rather belongs, distrust and all dispraise:  
 But infinite in pardon was my Judge,  
 That I who first brought Death on all, am grac't  
 The source of life: next favourable thou,

Who highly thus to entitle me voutsaf'st,  
 Far other name deserving. But the field  
 To labour calls us, now with sweat impos'd,  
 Though after sleepless night; for see the Morn,  
 All unconcern'd with our unrest, begins  
 Her rosy progress smiling; let us forth,  
 I never from thy side henceforth to stray,  
 Where'er our day's work lies, though now enjoin'd  
 Laborious, till day droop; while here we dwell,  
 What can be toilsome in these pleasant walks?  
 Here let us live, though in fall'n state, content.' 170

So spake, so wish'd much-humbl'd Eve; but Fate  
 Subscrib'd not. Nature first gave signs, imprest  
 On bird, beast, air; air suddenly eclips'd  
 After short blush of morn; nigh in her sight  
 The bird of Jove, stoopt from his æry tour,  
 Two birds of gayest plume before him drove;  
 Down from a hill the beast that reigns in woods,  
 First hunter then, pursu'd a gentle brace,  
 Goodliest of all the forest, hart and hind;  
 Direct to th' eastern gate was bent their flight.  
 Adam observ'd, and with his eye the chase  
 Pursuing, not unmov'd to Eve thus spake. 180

'O Eve, some further change awaits us nigh,  
 Which Heav'n by these mute signs in Nature shews  
 Forerunners of his purpose, or to warn  
 Us haply too secure of our discharge 195

From penalty, because from death releast  
 Some days; how long, and what till then our life,  
 Who knows? or, more than this, that we are dust,  
 And thither must return and be no more. 200

Why else this double object in our sight  
 Of flight, pursu'd in th' air and o'er the ground  
 One way the self-same hour? why in the east  
 Darkness ere day's mid-course, and morning light  
 More orient in yon western cloud that draws  
 O'er the blue firmament a radiant white,  
 And slow descends, with something Heav'nly fraught?' 205



He err'd not; for by this the Heav'nly bands  
Down from a sky of jasper lighted now  
In Paradise, and on a hill made halt; 210  
A glorious apparition, had not doubt  
And carnal fear that day dimm'd Adam's eye.  
Not that more glorious, when the angels met  
Jacob in Mahanaim, where he saw  
The field pavilion'd with his guardians bright; 215  
Nor that which on the flaming mount appear'd  
In Dothan, cover'd with a camp of fire,  
Against the Syrian king, who to surprise  
One man, assassin-like had levied war,  
War unproclaim'd. The princely Hierarch 220  
In their bright stand there left his powers, to seize  
Possession of the garden; he alone,  
To find where Adam shelter'd, took his way;  
Not unperceiv'd of Adam, who to Eve,  
While the great visitant approach'd, thus spake. 225  
'Eve, now expect great tidings, which perhaps  
Of us will soon determine, or impose  
New laws to be observ'd; for I descry  
From yonder blazing cloud that veils the hill,  
One of the Heav'nly host, and by his gait 230  
None of the meanest, some great Potentate  
Or of the Thrones above, such majesty  
Invests him coming; yet not terrible,  
That I should fear, nor sociably mild,  
As Raphael, that I should much confide; 235  
But solemn and sublime; whom not to offend,  
With reverence I must meet, and thou retire.'

He ended; and th' archangel soon drew nigh,  
Not in his shape celestial, but as Man  
Clad to meet Man; over his lucid arms 240  
A military vest of purple flow'd  
Livelier than Melibœan, or the grain  
Of Sarra, worn by kings and heroes old  
In time of truce; Iris had dipt the woof;  
His starry helm unbuckl'd shew'd him prime 245

In manhood where youth ended; by his side  
 As in a glistering zodiac hung the sword,  
 Satan's dire dread, and in his hand the spear.  
 Adam bow'd low; he kingly from his state  
 Inclined not; but his coming thus declar'd.

250

'Adam, Heav'n's high behest no preface needs:  
 Sufficient that thy prayers are heard, and Death,  
 Then due by sentence when thou didst transgress,  
 Defeated of his seizure many days

Giv'n thee of grace, wherein thou may'st repent,  
 And one bad act with many deeds well done

255

Mayst cover: well may then thy Lord appeas'd,  
 Redeem thee quite from Death's rapacious claim;  
 But longer in this Paradise to dwell

Permits not; to remove thee I am come,  
 And send thee from the garden forth to till  
 The ground whence thou wast tak'n, fitter soil.'

260

He added not, for Adam at the news  
 Heart-struck with chilling gripe of sorrow stood,  
 That all his senses bound; Eve, who unseen  
 Yet all had heard, with audible lament  
 Discover'd soon the place of her retire.

265

'O unexpected stroke, worse than of Death!

Must I thus leave thee, Paradise? thus leave  
 Thee, native soil, these happy walks and shades,  
 Fit haunt of gods? where I had hope to spend,  
 Quiet though sad, the respite of that day

270

That must be mortal to us both. O flow'rs,  
 That never will in other climate grow,  
 My early visitation, and my last

275

At ev'n, which I bred up with tender hand  
 From the first op'ning bud, and gave ye names;  
 Who now shall rear ye to the sun, or rank  
 Your tribes, and water from th' ambrosial fount?  
 Thee lastly, nuptial bower, by me adorn'd

280

With what to sight or smell was sweet; from thee  
 How shall I part? and whither wander down  
 Into a lower world, to this obscure

- And wild? how shall we breathe in other air  
 Less pure, accustom'd to immortal fruits?' 285
- Whom thus the angel interrupted mild.  
 'Lament not, Eve, but patiently resign  
 What justly thou hast lost: nor set thy heart,  
 Thus overfond, on that which is not thine;  
 Thy going is not lonely, with thee goes 290  
 Thy husband; him to follow thou art bound;  
 Where he abides, think there thy native soil.'
- Adam by this from the cold sudden damp  
 Recovering, and his scatter'd spirits return'd,  
 To Michael thus his humble words address'd. 295
- 'Celestial, whether among the Thrones, or nam'd  
 Of them the highest, for of such shape may seem  
 Prince above princes, gently hast thou told  
 Thy message, which might else in telling wound,  
 And in performing end us; what besides 300  
 Of sorrow and dejection and despair  
 Our frailty can sustain, thy tidings bring;  
 Departure from this happy place, our sweet  
 Recess, and only consolation left  
 Familiar to our eyes; all places else 305  
 Inhospitable appear and desolate,  
 Nor knowing us nor known: and if by prayer  
 Incessant I could hope to change the will  
 Of him who all things can, I would not cease  
 To weary him with my assiduous cries: 310  
 But prayer against his absolute decree  
 No more avails than breath against the wind,  
 Blown stifling back on him that breathes it forth:  
 Therefore to his great bidding I submit.
- This most afflicts me, that departing hence, 315  
 As from his face I shall be hid, depriv'd  
 His blessed count'nance; here I could frequent  
 With worship, place by place, where he voutsaf't  
 Presence divine, and to my sons relate;  
 "On this mount he appear'd, under this tree 320  
 Stood visible, among these pines his voice

I heard, here with him at this fountain talk'd:"

So many grateful altars I would rear  
 Of grassy turf, and pile up every stone  
 Of lustre from the brook, in memory, 325  
 Or monument to ages, and thereon  
 Offer sweet smelling gums and fruits and flow'rs:  
 In yonder nether world where shall I seek  
 His bright appearances, or footstep trace?  
 For though I fled him angry, yet recall'd 330  
 To life prolong'd and promis'd race, I now  
 Gladly behold though but his utmost skirts  
 Of glory, and far off his steps adore.'

To whom thus Michael with regard benign.  
 'Adam, thou know'st Heav'n his, and all the Earth; 335  
 Not this rock only; his omnipresence fills  
 Land, sea, and air, and every kind that lives,  
 Fomented by his virtual power and warm'd:  
 All th' Earth he gave thee to possess and rule,  
 No despicable gift; surmise not then 340  
 His presence to these narrow bounds confin'd  
 Of Paradise or Eden: this had been  
 Perhaps thy capital seat, from whence had spread  
 All generations, and had hither come  
 From all the ends of th' Earth, to celebrate 345  
 And reverence thee their great progenitor.  
 But this pre-eminence thou hast lost, brought down  
 To dwell on even ground now with thy sons:  
 Yet doubt not but in valley and in plain  
 God is as here, and will be found alike 350  
 Present, and of his presence many a sign  
 Still following thee, still compassing thee round  
 With goodness and paternal love, his face  
 Express, and of his steps the track divine.  
 Which that thou mayst believe, and be confirm'd 355  
 Ere thou from hence depart, know I am sent  
 To show thee what shall come in future days,  
 To thee and to thy offspring; good with bad  
 Expect to hear, supernal grace contending

With sinfulness of men; thereby to learn 360  
 True patience, and to temper joy with fear  
 And pious sorrow; equally inur'd  
 By moderation either state to bear,  
 Prosperous or adverse: so shalt thou lead  
 Safest thy life, and best prepar'd endure 365  
 Thy mortal passage when it comes. Ascend  
 This hill; let Eve (for I have drencht her eyes)  
 Here sleep below while thou to foresight wak'st;  
 As once thou slept'st, while she to life was form'd.  
 To whom thus Adam gratefully repli'd. 370  
 'Ascend, I follow thee, safe guide, the path  
 Thou leadst me, and to the hand of Heav'n submit,  
 However chast'ning, to the evil turn  
 My obvious breast, arming to overcome  
 By suffering, and earn rest from labour won, 375  
 If so I may attain.' So both ascend  
 In the visions of God: it was a hill  
 Of Paradise the highest, from whose top  
 The hemisphere of Earth in clearest ken  
 Stretcht out to the amplest reach of prospect lay. 380  
 Not higher that hill nor wider looking round,  
 Whereon for different cause the Tempter set  
 Our second Adam in the wilderness,  
 To show him all earth's kingdoms and their glory.  
 His eye might there command wherever stood 385  
 City of old or modern fame, the seat  
 Of mightiest empire, from the destin'd walls  
 Of Cambalu, seat of Cathaian Can,  
 And Samarchand by Oxus, Temir's throne,  
 To Paquin of Sinæan kings: and thence 390  
 To Agra and Lahor of great Mogul  
 Down to the golden Chersonese; or where  
 The Persian in Ecbatan sat, or since  
 In Hispahan; or where the Russian Ksar  
 In Mosco; or the Sultan in Bizance, 395  
 Turchestan-born; nor could his eye not ken  
 The empire of Negus to his utmost port

Ercoco, and the less maritime kings,  
 Mombaza, and Quiloa, and Melind,  
 And Sofala thought Ophir, to the realm 400  
 Of Congo, and Angola farthest south;  
 Or thence from Niger flood to Atlas mount  
 The kingdoms of Almansor, Fez, and Sus,  
 Morocco and Algiers, and Tremisen;  
 Or Europe thence, and where Rome was to sway 405  
 The world: in spirit perhaps he also saw  
 Rich Mexico the seat of Montezume,  
 And Cusco in Peru, the richer seat  
 Of Atabalipa; and yet unspoil'd  
 Guiana, whose great city Geryon's sons 410  
 Call El Dorado: but to nobler sights  
 Michael from Adam's eyes the film remov'd  
 Which that false fruit that promis'd clearer sight  
 Had bred; then purg'd with euphrasy and rue  
 The visual nerve, for he had much to see; 415  
 And from the well of Life three drops instill'd.  
 So deep the power of these ingredients pierc'd,  
 E'en to the inmost seat of mental sight,  
 That Adam now enforc't to close his eyes  
 Sunk down, and all his spirits became entranc't: 420  
 But him the gentle angel by the hand  
 Soon rais'd, and his attention thus recall'd.  
 'Adam, now ope thine eyes, and first behold  
 Th' effects which thy original crime hath wrought  
 In some to spring from thee, who never touch'd 425  
 Th' excepted tree, nor with the snake conspir'd,  
 Nor sinn'd thy sin; yet from that sin derive  
 Corruption to bring forth more violent deeds.'

His eyes he open'd, and beheld a field,  
 Part arable and tilth, whereon were sheaves 430  
 New reapt; the other part sheepwalks and folds;  
 Ith' midst an altar as the landmark stood  
 Rustic, of grassy sord; thither anon  
 A sweaty reaper from his tillage brought  
 First-fruits, the green ear; and the yellow sheaf, 435

Uncull'd, as came to hand ; a shepherd next  
 More meek came with the firstlings of his flock  
 Choicest and best ; then sacrificing, laid  
 The inwards and their fat, with incense strew'd,  
 On the cleft wood, and all due rites perform'd. 440  
 His off'ring soon propitious fire from Heav'n  
 Consum'd with nimble glance, and grateful steam ;  
 The other's not, for his was not sincere ;  
 Whereat he inly rag'd, and as they talk'd,  
 Smote him into the midriff with a stone 445  
 That beat out life ; he fell, and deadly pale  
 Groan'd out his soul with gushing blood effus'd.  
 Much at that sight was Adam in his heart  
 Dismay'd, and thus in haste to th' angel cri'd.  
 ' O teacher, some great mischief hath befall'n 450  
 To that meek man, who well had sacrific'd ;  
 Is piety thus and pure devotion paid ?'  
 T' whom Michael thus, he also mov'd, repli'd.  
 ' These two are brethren, Adam, and to come  
 Out of thy loins ; th' unjust the just hath slain, 455  
 For envy that his brother's offering found  
 From Heav'n acceptance ; but the bloody fact  
 Will be aveng'd, and th' other's faith approv'd  
 Lose no reward, though here thou see him die,  
 Rolling in dust and gore.' To which our sire. 460  
 ' Alas, both for the deed and for the cause !  
 But have I now seen Death ? Is this the way  
 I must return to native dust ? O sight  
 Of terror, foul and ugly to behold,  
 Horrid to think, how horrible to feel !' 465  
 To whom thus Michael. ' Death thou hast seen  
 In his first shape on man ; but many shapes  
 Of Death, and many are the ways that lead  
 To his grim cave, all dismal ; yet to sense  
 More terrible at th' entrance than within. 470  
 Some, as thou saw'st, by violent stroke shall die,  
 By fire, flood, famine, by intemperance more  
 In meats and drinks, which on the Earth shall bring

Diseases dire, of which a monstrous crew  
 Before thee shall appear; that thou mayst know 475  
 What misery th' inabstinence of Eve  
 Shall bring on men. Immediately a place  
 Before his eyes appear'd, sad, noisome, dark,  
 A lazarus-house it seem'd, wherein were laid  
 Numbers of all diseases'd; all maladies 480  
 Of ghastly spasm, or racking torture, qualms  
 Of heart-sick agony, all feverous kinds,  
 Convulsions, epilepsies, fierce catarrhs,  
 Intestine stone and ulcer, colic pangs,  
 Demoniac frenzy, moping melancholy 485  
 And moon-struck madness, pining atrophy,  
 Marasmus, and wide-wasting pestilence,  
 Dropsies, and asthmas, and joint-racking rheums.  
 Dire was the tossing, deep the groans; Despair  
 Tended the sick busiest from couch to couch; 490  
 And over them triumphant Death his dart  
 Shook, but delay'd to strike, though oft invoc't  
 With vows, as their chief good, and final hope.  
 Sight so deform what heart of rock could long  
 Dry-ey'd behold? Adam could not, but wept, 495  
 Though not of woman born; compassion quell'd  
 His best of man, and gave him up to tears  
 A space, till firmer thoughts restrain'd excess,  
 And scarce recovering words his plaint renew'd.  
 'O miserable mankind, to what fall 500  
 Degraded, to what wretched state reserv'd?  
 Better end here unborn. Why is life giv'n  
 To be thus wrested from us? rather why  
 Obtruded on us thus? who if we knew  
 What we receive, would either not accept 505  
 Life offer'd, or soon beg to lay it down,  
 Glad to be so dismiss'd in peace. Can thus  
 Th' image of God in Man created once  
 So goodly and erect, though faulty since,  
 To such unsightly sufferings be debas't 510  
 Under inhuman pains? why should not Man,



Retaining still divine similitude  
 In part, from such deformities be free,  
 And for his Maker's image sake exempt?  
 'Their Maker's image,' answer'd Michael, 'then 515  
 Forsook them, when themselves they vilifi'd  
 To serve ungovern'd Appetite, and took  
 His image whom they serv'd, a brutish vice,  
 Inductive mainly to the sin of Eve.  
 Therefore so abject is their punishment, 520  
 Disfiguring not God's likeness, but their own;  
 Or if his likeness, by themselves defac't,  
 While they pervert pure Nature's healthful rules  
 To loathsome sickness, worthily, since they  
 God's image did not reverence in themselves.' 525  
 'I yield it just,' said Adam, 'and submit.  
 But is there yet no other way, besides  
 These painful passages, how we may come  
 To death, and mix with our connatural dust?'  
 'There is,' said Michael, 'if thou well observe 530  
 The rule of not too much, by temperance taught,  
 In what thou eat'st and drink'st, seeking from thence  
 Due nourishment, not gluttonous delight,  
 Till many years over thy head return:  
 So may'st thou live, till like ripe fruit thou drop 535  
 Into thy mother's lap, or be with ease  
 Gather'd, not harshly pluckt, for death mature:  
 This is old age; but then thou must outlive  
 Thy youth, thy strength, thy beauty, which will change  
 To wither'd, weak, and gray; thy senses then 540  
 Obtuse, all taste of pleasure must forego  
 To what thou hast; and for the air of youth  
 Hopeful and cheerful, in thy blood will reign  
 A melancholy damp of cold and dry  
 To weigh thy spirits down; and last consume 545  
 The balm of life.' To whom our ancestor.  
 'Henceforth I fly not Death, nor would prolong  
 Life much, bent rather how I may be quit  
 Fairest and easiest of this cumbrous charge;

Which I must keep till my appointed day 550  
 Of rendring up, and patiently attend  
 My dissolution.' Michael repli'd.

'Nor love thy life, nor hate; but what thou liv'st  
 Live well; how long or short permit to Heav'n:  
 And now prepare thee for another sight.' 555

He look'd, and saw a spacious plain, whereon  
 Were tents of various hue; by some were herds  
 Of cattle grazing; others whence the sound  
 Of instruments that made melodious chime  
 Was heard, of harp and organ; and who mov'd 560  
 Their stops and chords was seen; his volant touch  
 Instinct, through all proportions low and high  
 Fled and pursu'd transverse the resonant fugue.

In other part stood one who at the forge  
 Labouring, two massy clods of iron and brass 565  
 Had melted, (whether found where casual fire  
 Had wasted woods on mountain or in vale,  
 Down to the veins of earth, thence gliding hot  
 To some cave's mouth; or whether washt by stream  
 From underground;) the liquid ore he drain'd 570  
 Into fit moulds prepar'd; from which he form'd

First his own tools; then, what might else be wrought  
 Fusil or grav'n in metal. After these,  
 But on the hither side, a different sort  
 From the high neighbouring hills, which was their seat, 575  
 Down to the plain descended: by their guise

Just men they seem'd, and all their study bent  
 To worship God aright, and know his works  
 Not hid, nor those things last which might preserve  
 Freedom and peace to men: they on the plain 580  
 Long had not walkt, when from the tents behold  
 A bevy of fair women, richly gay

In gems and wanton dress; to the harp they sung  
 Soft amorous ditties, and in dance came on:  
 The men though grave, ey'd them, and let their eyes 585  
 Rove without rein; till in the amorous net  
 Fast caught, they lik'd, and each his liking chose;

And now of love they treat, till th' ev'ning star  
 Love's harbinger appear'd; then all in heat  
 They light the nuptial torch, and bid invoke 590  
 Hymen, then first to marriage rites invok't:  
 With feast and music all the tents resound.  
 Such happy interview and fair event  
 Of love and youth not lost, songs, garlands, flow'rs,  
 And charming symphonies, attach'd the heart 595  
 Of Adam, soon inclin'd to admit delight,  
 The bent of Nature; which he thus express'd.  
 'True opener of mine eyes, prime angel blest,  
 Much better seems this vision, and more hope  
 Of peaceful days portends, than those two past; 600  
 Those were of hate, and death, or pain much worse,  
 Here Nature seems fulfill'd in all her ends.'  
 To whom thus Michael. 'Judge not what is best  
 By pleasure, though to Nature seeming meet,  
 Created, as thou art, to nobler end, 605  
 Holy and pure, conformity divine.  
 Those tents thou saw'st so pleasant, were the tents  
 Of wickedness, wherein shall dwell his race  
 Who slew his brother; studious they appear  
 Of arts that polish life, inventors rare, 610  
 Unmindful of their Maker, though his Spirit  
 Taught them, but they his gifts acknowledg'd none.  
 Yet they a beauteous offspring shall beget;  
 For that fair female troop thou saw'st, that seem'd  
 Of goddesses, so blithe, so smooth, so gay, 615  
 Yet empty of all good wherein consists  
 Woman's domestic honour and chief praise;  
 Bred only and completed to the taste  
 Of lustful appetite; to sing, to dance,  
 To dress, and troll the tongue, and roll the eye; 620  
 To these that sober race of men, whose lives  
 Religious titl'd them the sons of God,  
 Shall yield up all their virtue, all their fame  
 Ignobly, to the trains and to the smiles  
 Of these fair atheists, and now swim in joy, 625

(Ere long to swim at large) and laugh; for which  
The world ere long a world of tears must weep.'

To whom thus Adam of short joy bereft.

'O pity and shame, that they who to live well  
Enter'd so fair, should turn aside to tread 630  
Paths indirect, or in the mid way faint!

But still I see the tenor of Man's woe  
Hold on the same, from Woman to begin.'

'From Man's effeminate slackness it begins,'  
Said th' angel, 'who should better hold his place, 635  
By wisdom, and superior gifts receiv'd.  
But now prepare thee for another scene.'

He look'd, and saw wide territory spread  
Before him, towns, and rural works between,  
Cities of men with lofty gates and tow'rs, 640  
Concourse in arms, fierce faces threatening war,  
Giants of mighty bone, and bold emprise;  
Part wield their arms, part curb the foaming steed,  
Single or in array of battle rang'd,

Both horse and foot, nor idly mustering stood: 645  
One way a band select from forage drives  
A herd of beeves, fair oxen and fair kine,  
From a fat meadow ground; or fleecy flock,  
Ewes and their bleating lambs over the plain,

Their booty; scarce with life the shepherds fly, 650  
But call in aid, which makes a bloody fray;  
With cruel tournament the squadrons join;  
Where cattle pastur'd late, now scatter'd lies  
With carcasses and arms th' ensanguin'd field,  
Deserted. Others to a city strong 655

Lay siege, encampt; by battery, scale, and mine,  
Assaulting; others from the wall defend  
With dart and jav'lin, stones and sulphurous fire;  
On each hand slaughter and gigantic deeds.

In other part the scepter'd haralds call 660  
To council in the city gates: anon  
Gray-headed men and grave, with warriors mixt,  
Assemble, and harangues are heard; but soon

In factious opposition; till at last  
Of middle age one rising, eminent 665  
In wise deport, spake much of right and wrong,  
Of justice, of religion, truth and peace,  
And judgment from above: him old and young  
Exploded and had seiz'd with violent hands,  
Had not a cloud descending snatch'd him thence 670  
Unseen amid the throng: so violence  
Proceeded, and oppression, and sword-law  
Through all the plain, and refuge none was found.  
Adam was all in tears, and, to his guide  
Lamenting, turn'd full sad: 'O what are these, 675  
Death's ministers, not Men, who thus deal Death  
Inhumanly to men, and multiply  
Ten thousand-fold the sin of him who slew  
His brother; for of whom such massacre  
Make they but of their brethren, men of men? 680  
But who was that just man, whom had not Heav'n  
Rescu'd, had in his righteousness been lost?'

To whom thus Michael. 'These are the product  
Of those ill-mated marriages thou saw'st;  
Where good with bad were matcht, who of themselves  
Abhor to join; and by imprudence mixt, 686  
Produce prodigious births of body or mind.  
Such were these giants, men of high renown;  
For in those days might only shall be admir'd,  
And valour and heroic virtue call'd; 690  
To overcome in battle, and subdue  
Nations, and bring home spoils with infinite  
Man-slaughter, shall be held the highest pitch  
Of human glory, and for glory done  
Of triumph, to be styl'd great conquerors, 695  
Patrons of mankind, gods, and sons of gods;  
Destroyers rightlier call'd, and plagues of men.  
Thus fame shall be achiev'd, renown on Earth;  
And what most merits fame in silence hid.  
But he, the seventh from thee, whom thou beheld'st 700  
The only righteous in a world perverse,

And therefore hated, therefore so beset  
With foes for daring single to be just,  
And utter odious truth, that God would come  
To judge them with his saints: him the Most High 705  
Rapt in a balmy cloud with winged steeds  
Did, as thou saw'st, receive, to walk with God  
High in salvation and the climes of bliss,  
Exempt from death; to show thee what reward  
Awaits the good, the rest what punishment; 710  
Which now direct thine eyes and soon behold.  
He look'd, and saw the face of things quite chang'd.  
The brazen throat of war had ceast to roar;  
And all was turn'd to jollity and game,  
To luxury and riot, feast and dance, 715  
Marrying or prostituting, as befel,  
Rape or adultery, where passing fair  
Allur'd them; thence from cups to civil broils.  
At length a reverend sire among them came,  
And of their doings great dislike declar'd, 720  
And testifi'd against their ways; he oft  
Frequented their assemblies, whereso met,  
Triumphs or festivals, and to them preach'd  
Conversion and repentance, as to souls  
In prison under judgments imminent: 725  
But all in vain: which when he saw, he ceas'd  
Contending, and remov'd his tents far off.  
Then from the mountain hewing timber tall,  
Began to build a vessel of huge bulk,  
Measur'd by cubit, length, and breadth, and highth, 730  
Smear'd round with pitch, and in the side a door  
Contriv'd; and of provisions laid in large  
For man and beast: when lo a wonder strange!  
Of every beast and bird, and insect small,  
Came sevens, and pairs, and enter'd in, as taught 735  
Their order; last the sire and his three sons,  
With their four wives; and God made fast the door.  
Meanwhile the south wind rose, and with black wings  
Wide hovering, all the clouds together drove

From under Heav'n; the hills to their supply 740  
Vapour, and exhalation dusk and moist  
Sent up amain; and now the thick'nd sky  
Like a dark ceiling stood; down rush'd the rain  
Impetuous, and continu'd till the earth  
No more was seen; the floating vessel swum 745  
Uplifted; and secure with beaked prow  
Rode tilting o'er the waves; all dwellings else  
Flood overwhelm'd, and them with all their pomp  
Deep under water roll'd; sea cover'd sea,  
Sea without shore; and in their palaces 750  
Where luxury late reign'd, sea monsters whelp'd  
And stabl'd; of Mankind, so numerous late,  
All left, in one small bottom swum embark't.  
How didst thou grieve then, Adam, to behold  
The end of all thy offspring, end so sad, 755  
Depopulation; thee another flood,  
Of tears and sorrow a flood thee also drown'd,  
And sunk thee as thy sons; till gently rear'd  
By th' angel, on thy feet thou stoodst at last,  
Though comfortless; as when a father mourns 760  
His children, all in view destroy'd at once;  
And scarce to th' angel utter'dst thus thy plaint.  
    'O visions ill foreseen! better had I  
Liv'd ignorant of future, so had borne  
My part of evil only, each day's lot 765  
Enough to bear; those now, that were dispens't  
The burd'n of many ages, on me light  
At once, by my foreknowledge gaining birth  
Abortive, to torment me ere their being,  
With thought that they must be. Let no man seek 770  
Henceforth to be foretold what shall befall  
Him or his children; evil he may be sure,  
Which neither his foreknowing can prevent,  
And he the future evils shall no less  
In apprehension than in substance feel 775  
Grievous to bear: but that care now is past,  
Man is not whom to warn: those few escap't

Famine and anguish will at last consume,  
 Wand'ring that wat'ry desert. I had hope,  
 When violence was ceas't, and war on Earth, 780  
 All would have then gone well, peace would have crown'd  
 With length of happy days the race of man;  
 But I was far deceiv'd; for now I see  
 Peace to corrupt no less than war to waste.  
 How comes it thus? unfold, celestial guide; 785  
 And whether here the race of man will end.'

To whom thus Michael. 'Those whom last thou saw'st  
 In triumph and luxurious wealth, are they  
 First seen in acts of prowess eminent  
 And great exploits, but of true virtue void; 790  
 Who having spilt much blood, and done much waste  
 Subduing nations, and achiev'd thereby  
 Fame in the world, high titles, and rich prey,  
 Shall change their course to pleasure, ease, and sloth,  
 Surfeit, and lust; till wantonness and pride 795  
 Raise out of friendship hostile deeds in peace.  
 The conquer'd also, and enslav'd by war  
 Shall with their freedom lost all virtue lose  
 And fear of God, from whom their piety feign'd  
 In sharp contest of battle found no aid 800  
 Against invaders; therefore cool'd in zeal  
 Thenceforth shall practise how to live secure,  
 Worldly or dissolute, on what their lords  
 Shall leave them to enjoy; for th' Earth shall bear  
 More than enough, that temperance may be tri'd. 805  
 So all shall turn degenerate, all deprav'd,  
 Justice and temperance, truth and faith forgot;  
 One man except, the only son of light  
 In a dark age, against example good,  
 Against allureiment, custom, and a world 810  
 Offended; fearless of reproach and scorn,  
 Or violence, he of their wicked ways  
 Shall them admonish, and before them set  
 The paths of righteousness, how much more safe  
 And full of peace; denouncing wrath to come 815



On their impenitence; and shall return  
Of them derided, but of God observ'd  
The one just man alive; by his command  
Shall build a wondrous ark, as thou beheldst,  
To save himself and household from amidst 820  
A world devote to universal wrack.

No sooner he with them of man and beast  
Select for life shall in the ark be lodg'd,  
And shelter'd round, but all the cataracts  
Of heav'n set open on the earth shall pour 825  
Rain day and night; all fountains of the deep  
Broke up, shall heave the ocean to usurp  
Beyond all bounds, till inundation rise  
Above the highest hills: then shall this mount  
Of Paradise by might of waves be mov'd 830  
Out of his place, push'd by the horned flood,  
With all his verdure spoil'd, and trees adrift  
Down the great river to the op'ning gulf,  
And there take root an' island salt and bare,  
The haunt of seals and orcs, and seamews' clang; 835  
To teach thee that God attributes to place  
No sanctity, if none be thither brought  
By men who there frequent, or therein dwell.  
And now what further shall ensue, behold.'

He look'd, and saw the ark hull on the flood, 840  
Which now abated; for the clouds were fled,  
Driven by a keen north-wind, that blowing dry  
Wrinkl'd the face of Deluge, as decay'd;  
And the clear sun on his wide watry glass  
Gaz'd hot, and of the fresh wave largely drew, 845  
As after thirst; which made their flowing shrink  
From standing lake to tripping ebb, that stole  
With soft foot toward the deep, who now had stopt  
His sluices, as the heav'n his windows shut.  
The ark no more now floats, but seems on ground 850  
Fast on the top of some high mountain fixt.  
And now the tops of hills as rocks appear;  
With clamour thence the rapid currents drive

Towards the retreating sea their furious tide.  
 Forthwith from out the ark a raven flies; 855  
 And after him, the surer messenger,  
 A dove sent forth once and again to spy  
 Green tree or ground whereon his foot may light;  
 The second time returning, in his bill  
 An olive leaf he brings, pacific sign: 860  
 Anon dry ground appears, and from his ark  
 The ancient sire descends with all his train;  
 Then with uplifted hands, and eyes devout,  
 Grateful to Heav'n, over his head beholds  
 A dewy cloud, and in the cloud a bow 865  
 Conspicuous with three listed colours gay,  
 Betok'ning peace from God, and cov'nant new.  
 Whereat the heart of Adam erst so sad  
 Greatly rejoic'd; and thus his joy broke forth.  
 'O thou who future things canst represent 870  
 As present, Heav'nly instructor, I revive  
 At this last sight, assur'd that Man shall live  
 With all the creatures, and their seed preserve.  
 Far less I now lament for one whole world  
 Of wicked sons destroy'd, than I rejoice 875  
 For one man found so perfect and so just,  
 That God voutsafes to raise another world  
 From him, and all his anger to forget.  
 But say, what mean those colour'd streaks in heav'n,  
 Distended as the brow of God appeas'd? 880  
 Or serve they as a flow'ry verge to bind  
 The fluid skirts of that same watry cloud,  
 Lest it again dissolve and show'r the earth?'  
 To whom th' archangel. 'Dextrously thou aim'st;  
 So willingly doth God remit his ire; 885  
 Though late repenting him of Man depriv'd,  
 Griev'd at his heart, when looking down he saw  
 The whole earth fill'd with violence, and all flesh  
 Corrupting each their way; yet those remov'd  
 Such grace shall one just man find in his sight, 890  
 That he relents, not to blot out mankind,

And makes a covenant never to destroy  
The earth again by flood, nor let the sea  
Surpass his bounds, nor rain to drown the world  
With man therein or beast; but when he brings 895  
Over the earth a cloud, will therein set  
His triple colour'd bow, whereon to look  
And call to mind his cov'nant: day and night,  
Seed-time and harvest, heat and hoary frost  
Shall hold their course, till fire purge all things new, 900  
Both heav'n and earth, wherein the just shall dwell.'

## BOOK XII.

### THE ARGUMENT.

The angel Michael continues from the flood to relate what shall succeed; then, in the mention of Abraham, comes by degrees to explain, who that Seed of the Woman shall be, which was promised Adam and Eve in the Fall. His incarnation, death, resurrection, and ascension; the state of the church till his second coming. Adam, greatly satisfied and re-comforted by these relations and promises, descends the hill with Michael: wakens Eve, who all this while had slept, but with gentle dreams composed to quietness of mind and submission. Michael in either hand leads them out of Paradise, the fiery sword waving behind them, and the cherubim taking their stations to guard the place.

As one who in his journey baits at noon,  
Though bent on speed, so here the archangel paus'd,  
Betwixt the world destroy'd and world restor'd,  
If Adam aught perhaps might interpose;  
Then with transition sweet new speech resumes. 5  
    'Thus thou hast seen one world begin and end;  
And Man as from a second stock proceed.  
Much thou hast yet to see, but I perceive  
Thy mortal sight to fail; objects divine  
Must needs impair and weary human sense: 10  
Henceforth what is to come I will relate,  
Thou therefore give due audience, and attend.  
This second source of men, while yet but few,  
And while the dread of judgment past remains  
Fresh in their minds, fearing the Deity, 15

With some regard to what is just and right  
Shall lead their lives, and multiply apace,  
Labouring the soil, and reaping plenteous crop,  
Corn, wine, and oil; and from the herd or flock,  
Oft sacrificing bullock, lamb, or kid, 20  
With large wine-offerings pour'd, and sacred feast,  
Shall spend their days in joy unblam'd, and dwell  
Long time in peace by families and tribes  
Under paternal rule; till one shall rise  
Of proud ambitious heart, who not content 25  
With fair equality, fraternal state,  
Will arrogate dominion undeserv'd  
Over his brethren, and quite dispossess  
Concord and law of Nature from the earth;  
Hunting (and men, not beasts, shall be his game) 30  
With war and hostile snare such as refuse  
Subjection to his empire tyrannous:  
A mighty hunter thence he shall be styl'd  
Before the Lord, as in despite of Heav'n,  
Or from Heav'n claiming second sovranity; 35  
And from rebellion shall derive his name,  
Though of rebellion others he accuse.  
He with a crew, whom like ambition joins  
With him or under him to tyrannize,  
Marching from Eden towards the west, shall find 40  
The plain, wherein a black bituminous gurge  
Boils out from underground, the mouth of Hell;  
Of brick, and of that stuff they cast to build  
A city and tow'r, whose top may reach to Heav'n;  
And get themselves a name, lest far disperst 45  
In foreign lands their memory be lost,  
Regardless whether good or evil fame.  
But God who oft descends to visit men  
Unseen, and through their habitations walks  
To mark their doings, them beholding soon, 50  
Comes down to see their city, ere the tower  
Obstruct Heav'n tow'rs; and in derision sets  
Upon their tongues a various spirit to rase

Quite out their native language, and instead  
 To sow a jangling noise of words unknown:  
 Forthwith a hideous gabble rises loud  
 Among the builders; each to other calls  
 Not understood, till hoarse, and all in rage,  
 As mockt they storm: great laughter was in Heav'n  
 And looking down, to see the hubbub strange,  
 And hear the din; thus was the building left  
 Ridiculous, and the work Confusion nam'd.

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Whereto thus Adam, fatherly displeas'd.

'O execrable son, so to aspire

Above his brethren, to himself assuming

Authority usurpt, from God not giv'n!

He gave us only over beast, fish, fowl

Dominion absolute; that right we hold

By his donation; but Man over men

He made not lord; such title to himself

Reserving, human left from human free.

But this usurper his encroachment proud

Stays not on Man; to God his tower intends

Siege and defiance. Wretched man! what food

Will he convey up thither to sustain

Himself and his rash army? where thin air

Above the clouds will pine his entrails gross,

And famish him of breath, if not of bread.'

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To whom thus Michael. 'Justly thou abhorr'st

That son, who on the quiet state of men

Such trouble brought, affecting to subdue

Rational liberty; yet know withal,

Since thy original lapse, true Liberty

Is lost, which always with right Reason dwells

Twinn'd, and from her hath no dividual being:

Reason in Man obscur'd, or not obey'd,

Immediately inordinate desires

And upstart passions catch the government

From Reason, and to servitude reduce

Man, till then free. Therefore, since he permits

Within himself unworthy powers to reign

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Over free reason, God in judgment just  
Subjects him from without to violent lords;  
Who oft as undeservedly inthrall  
His outward freedom. Tyranny must be, 95  
Though to the tyrant thereby no excuse.  
Yet sometimes nations will decline so low  
From virtue, which is reason, that no wrong,  
But justice, and some fatal curse annex,  
Deprives them of their outward liberty, 100  
Their inward lost: witness th' irreverent son  
Of him who built the ark, who for the shame  
Done to his father, heard this heavy curse,  
"Servant of servants," on his vicious race.  
Thus will this latter, as the former world, 105  
Still tend from bad to worse, till God at last  
Wearied with their iniquities, withdraw  
His presence from among them, and avert  
His holy eyes; resolving from thenceforth  
To leave them to their own polluted ways; 110  
And one peculiar nation to select  
From all the rest, of whom to be invok'd;  
A nation from one faithful man to spring:  
Him on this side Euphrates yet residing,  
Bred up in idol-worship. O that men 115  
(Canst thou believe?) should be so stupid grown,  
While yet the patriarch liv'd who scap'd the Flood,  
As to forsake the living God, and fall  
To worship their own work in wood and stone  
For gods! Yet him God the Most High voutsafes 120  
To call by vision from his father's house,  
His kindred and false gods, into a land  
Which he will shew him; and from him will raise  
A mighty nation, and upon him show'r  
His benediction so, that in his seed 125  
All nations shall be blest; he straight obeys,  
Not knowing to what land, yet firm believes:  
I see him, but thou canst not, with what faith  
He leaves his gods, his friends, and native soil,

Ur of Chaldea, passing now the ford  
 To Haran, after him a cumbrous train  
 Of herds and flocks, and numerous servitude;  
 Not wandering poor, but trusting all his wealth  
 With God, who call'd him, in a land unknown.  
 Canaan he now attains; I see his tents  
 Pitch about Sechem, and the neighb'ring plain  
 Of Moreh; there by promise he receives  
 Gift to his progeny of all that land;  
 From Hamath northward to the desert south,  
 (Things by their names I call, though yet unnam'd)  
 From Hermon east to the great western sea;  
 Mount Hermon, yonder sea, each place behold  
 In prospect, as I point them; on the shore  
 Mount Carmel; here the double-founted stream  
 Jordan, true limit eastward; but his sons  
 Shall dwell to Senir, that long ridge of hills.  
 This ponder, that all nations of the Earth  
 Shall in his seed be blessed; by that Seed  
 Is meant thy great Deliverer, who shall bruise  
 The Serpent's head; whereof to thee anon  
 Plainlier shall be reveal'd. This patriarch blest,  
 Whom faithful Abraham due time shall call,  
 A son, and of his son a grandchild leaves,  
 Like him in faith, in wisdom, and renown:  
 The grandchild, with twelve sons increast, departs  
 From Canaan, to a land hereafter call'd  
 Egypt, divided by the river Nile;  
 See where it flows, disgorging at seven mouths  
 Into the sea: to sojourn in that land  
 He comes invited by a younger son  
 In time of dearth, a son whose worthy deeds  
 Raise him to be the second in that realm  
 Of Pharaoh; there he dies, and leaves his race  
 Growing into a nation; and now grown  
 Suspected to a sequent king, who seeks  
 To stop their overgrowth, as inmate guests  
 Too numerous; whence of guests he makes them slaves,



Inhospitably, and kills their infant males:  
Till by two brethren (those two brethren call  
Moses and Aaron) sent from God to claim 170  
His people from enthrallment, they return  
With glory and spoil back to their promis'd land.  
But first the lawless tyrant, who denies  
To know their God, or message to regard,  
Must be compell'd by signs and judgments dire; 175  
To blood unshed the rivers must be turn'd;  
Frogs, lice, and flies must all his palace fill  
With loath'd intrusion, and fill all the land;  
His cattle must of rot and murrain die;  
Botches and blains must all his flesh emboss, 180  
And all his people; thunder mixt with hail,  
Hail mixt with fire must rend th' Egyptian sky,  
And wheel on th' earth, devouring where it rolls;  
What it devours not, herb, or fruit, or grain,  
A darksome cloud of locusts swarming down 185  
Must eat, and on the ground leave nothing green:  
Darkness must overshadow all his bounds,  
Palpable darkness, and plot out three days;  
Last with one midnight stroke all the first born  
Of Egypt must lie dead. Thus with ten wounds 190  
The river-dragon tam'd at length submits  
To let his sojourners depart, and oft  
Humbles his stubborn heart, but still as ice  
More hard'nd after thaw; till in his rage  
Pursuing whom he late dismiss'd, the sea 195  
Swallows him with his host; but them lets pass  
As on dry land between two crystal walls,  
Aw'd by the rod of Moses so to stand  
Divided, till his rescu'd gain their shore:  
Such wondrous power God to his saint will lend, 200  
Though present in his angel, who shall go  
Before them in a cloud, and pillar of fire,  
(By day a cloud, by night a pillar of fire,)  
To guide them in their journey, and remove  
Behind them, while th' obdurate king pursues: 205

All night he will pursue, but his approach  
 Darkness defends between till morning watch;  
 Then through the fiery pillar and the cloud  
 God looking forth will trouble all his host  
 And craze their chariot-wheels; when by command 210  
 Moses once more his potent rod extends  
 Over the sea; the sea his rod obeys;  
 On their embattl'd ranks the waves return,  
 And overwhelm their war: the race elect,  
 Safe towards Canaan from the shore advance 215  
 Through the wild desert, not the readiest way,  
 Lest entering on the Canaanite alarm'd,  
 War terrify them inexpert, and fear  
 Return them back to Egypt, choosing rather  
 Inglorious life with servitude; for life 220  
 To noble and ignoble is more sweet  
 Untrain'd in arms, where rashness leads not on.  
 This also shall they gain by their delay  
 In the wide wilderness, there they shall found  
 Their government, and their great senate choose 225  
 Through the twelve tribes, to rule by laws ordain'd:  
 God from the mount of Sinai, whose gray top  
 Shall tremble, he descending, will himself  
 In thunder, lightning, and loud trumpets' sound  
 Ordain them laws; part such as appertain 230  
 To civil justice, part religious rites  
 Of sacrifice, informing them, by types  
 And shadows, of that destin'd Seed to bruise  
 The Serpent, by what means he shall achieve  
 Mankind's deliverance. But the voice of God 235  
 To mortal ear is dreadful; they beseech  
 That Moses might report to them his will,  
 And terror cease: he grants what they besought,  
 Instructed that to God is no access  
 Without mediator; whose high office now 240  
 Moses in figure bears, to introduce  
 One greater, of whose day he shall foretell,  
 And all the prophets in their age the times

Of great Messiah shall sing. Thus laws and rites  
 Establish't, such delight hath God in men 245  
 Obedient to his will, that he voutsafes  
 Among them to set up his tabernacle,  
 The Holy One with mortal men to dwell:  
 By his prescript a sanctuary is fram'd  
 Of cedar, overlaid with gold; therein 250  
 An ark, and in the ark his testimony,  
 The records of his cov'nant; over these  
 A mercy-seat of gold between the wings  
 Of two bright cherubim; before him burn  
 Seven lamps as in a zodiac representing 255  
 The heavenly fires; over the tent a cloud  
 Shall rest by day, a fiery gleam by night,  
 Save when they journey; and at length they come,  
 Conducted by his angel to the land  
 Promis'd to Abraham and his seed: the rest 260  
 Were long to tell, how many battles fought,  
 How many kings destroy'd, and kingdoms won,  
 Or how the sun shall in mid Heav'n stand still  
 A day entire, and night's due course adjourn,  
 Man's voice commanding, "Sun, in Gibeon stand, 265  
 And thou Moon, in the vale of Ajalon,"  
 Till Israel overcome: so call the third  
 From Abraham, son of Isaac, and from him  
 His whole descent, who thus shall Canaan win.  
 Here Adam interpos'd. 'O sent from Heav'n, 270  
 Enlight'ner of my darkness, gracious things  
 Thou hast reveal'd; those chiefly which concern  
 Just Abraham and his seed: now first I find  
 Mine eyes true op'ning, and my heart much eas'd  
 Erewhile perplex't with thoughts that would become 275  
 Of me and all Mankind: but now I see  
 His day, in whom all nations shall be blest;  
 Favour unmerited by me, who sought  
 Forbidd'n knowledge by forbidd'n means.  
 This yet I apprehend not, why to those 280  
 Among whom God will deign to dwell on Earth

So many and so various laws are giv'n;  
So many laws argue so many sins  
Among them; how can God with such reside?'  
To whom thus Michael. 'Doubt not but that sin 285  
Will reign among them, as of thee begot;  
And therefore was law given them to evince  
Their natural pravity, by stirring up  
Sin against law to fight; that when they see  
Law can discover sin, but not remove, 290  
Save by those shadowy expiations weak,  
The blood of bulls and goats, they may conclude  
Some blood more precious must be paid for man,  
Just for unjust, that in such righteousness  
To them by faith imputed, they may find 295  
Justification towards God, and peace  
Of conscience, which the law by ceremonies  
Cannot appease, nor man the moral part  
Perform, and not performing cannot live.  
So law appears imperfect, and but giv'n 300  
With purpose to resign them in full time  
Up to a better cov'nant, disciplin'd  
From shadowy types to truth, from flesh to spirit,  
From imposition of strict laws, to free  
Acceptance of large grace, from servile fear 305  
To filial, works of law to works of faith.  
And therefore shall not Moses, though of God  
Highly belov'd, being but the minister  
Of law, his people into Canaan lead;  
But Joshua whom the Gentiles Jesus call, 310  
His name and office bearing who shall quell  
The adversary Serpent, and bring back  
Through the world's wilderness long wander'd man  
Safe to eternal Paradise of rest.  
Meanwhile they in their earthly Canaan plac't, 315  
Long time shall dwell and prosper, but when sins  
National interrupt their public peace,  
Provoking God to raise them enemies;  
From whom as oft he saves them penitent

By judges first, then under kings; of whom 320  
The second, both for piety renown'd  
And puissant deeds, a promise shall receive  
Irrevocable, that his regal throne  
For ever shall endure; the like shall sing  
All prophecy, that of the royal stock 325  
Of David (so I name this king) shall rise  
A son, the Woman's Seed to thee foretold,  
Foretold to Abraham, as in whom shall trust  
All nations; and to kings foretold, of kings  
The last, for of his reign shall be no end. 330  
But first a long succession must ensue;  
And his next son, for wealth and wisdom fam'd,  
The clouded ark of God till then in tents  
Wandering, shall in a glorious temple enshrine.  
Such follow him as shall be register'd, 335  
Part good, part bad, of bad the longer scroll,  
Whose foul idolatries, and other faults  
Heapt to the popular sum, will so incense  
God, as to leave them, and expose their land,  
Their city, his temple, and his holy ark 340  
With all his sacred things, a scorn and prey  
To that proud city, whose high walls thou saw'st  
Left in confusion, Babylon thence call'd.  
There in captivity he lets them dwell  
The space of seventy years, then brings them back, 345  
Remembring mercy, and his cov'nant sworn  
To David, stablisht as the days of Heav'n.  
Return'd from Babylon by leave of kings  
Their lords, whom God dispos'd, the house of God  
They first re-edify, and for a while 350  
In mean estate live moderate, till grown  
In wealth and multitude, factious they grow;  
But first among the priests dissension springs,  
Men who attend the altar, and should most  
Endeavour peace: their strife pollution brings 355  
Upon the temple itself; at last they seize  
The sceptre, and regard not David's sons,

Then lose it to a stranger, that the true  
 Anointed king Messiah might be born  
 Barr'd of his right; yet at his birth a star, 360  
 Unseen before in Heav'n, proclaims him come,  
 And guides the eastern sages, who enquire  
 His place, to offer incense, myrrh, and gold;  
 His place of birth a solemn angel tells  
 To simple shepherds, keeping watch by night; 365  
 They gladly thither haste, and by a quire  
 Of squadron'd angels hear his carol sung.  
 A virgin is his mother, but his sire  
 The Power of the Most High; he shall ascend  
 The throne hereditary, and bound his reign 370  
 With Earth's wide bounds, his glory with the Heav'ns.  
 He ceas'd, discerning Adam with such joy  
 Surcharg'd, as had like grief been dew'd in tears,  
 Without the vent of words, which these he breath'd.  
 'O prophet of glad tidings, finisher 375  
 Of utmost hope! now clear I understand  
 What oft my steadiest thoughts have searcht in vain,  
 Why our great Expectation should be call'd  
 The Seed of Woman: Virgin Mother, hail,  
 High in the love of Heav'n! yet from my loins 380  
 Thou shalt proceed, and from thy womb the Son  
 Of God most High: so God with man unites.  
 Needs must the Serpent now his capital bruise  
 Expect with mortal pain: say where and when  
 Their fight, what stroke shall bruise the Victor's heel?' 385  
 To whom thus Michael. 'Dream not of their fight,  
 As of a duel, or the local wounds  
 Of head or heel: not therefore joins the Son  
 Manhood to Godhead, with more strength to foil  
 The enemy; nor so is overcome 390  
 Satan, whose fall from Heav'n, a deadlier bruise,  
 Disabl'd not to give thee thy death's wound:  
 Which he, who comes thy Saviour, shall recure,  
 Not by destroying Satan, but his works  
 In thee and in thy seed: nor can this be, 395

But by fulfilling that which thou didst want,  
Obedience to the law of God, impos'd  
On penalty of death; and suffering death,  
The penalty to thy transgression due,  
And due to theirs, which out of thine will grow : 400  
So only can high justice rest appaid.  
The law of God exact he shall fulfil  
Both by obedience and by love, though love  
Alone fulfil the law; thy punishment  
He shall endure by coming in the flesh 405  
To a reproachful life and cursed death;  
Proclaiming life to all who shall believe  
In his redemption, and that his obedience  
Imputed becomes theirs by faith, his merits  
To save them, not their own though legal works. 410  
For this he shall live hated, be blasphem'd,  
Seiz'd on by force, judg'd, and to death condemn'd,  
A shameful and accurst, nail'd to the cross  
By his own nation, slain for bringing life :  
But to the cross he nails thy enemies, 415  
The law that is against thee, and the sins  
Of all mankind, with him there crucifi'd,  
Never to hurt them more who rightly trust  
In this his satisfaction; so he dies,  
But soon revives; Death over him no power 420  
Shall long usurp; ere the third dawning light  
Return, the stars of morn shall see him rise  
Out of his grave, fresh as the dawning light;  
The ransom paid, which Man from death redeems.  
His death for Man, as many as offer'd life 425  
Neglect not, and the benefit embrace  
By faith not void of works: this God-like act  
Annuls thy doom, the death thou should'st have di'd,  
In sin for ever lost from life; this act  
Shall bruise the head of Satan, crush his strength, 430  
Defeating Sin and Death, his two main arms,  
And fix far deeper in his head their stings  
Than temporal death shall bruise the Victor's heel,

Or theirs whom he redeems, a death-like sleep,  
 A gentle wafting to immortal life. 435  
 Nor after resurrection shall he stay  
 Longer on Earth than certain times to appear  
 To his disciples, men who in his life  
 Still follow'd him; to them shall leave in charge  
 To teach all nations what of him they learn'd,  
 And his salvation; them who shall believe 440  
 Baptizing in the profluent stream, the sign  
 Of washing them from guilt of sin to life  
 Pure, and in mind prepar'd, if so befall,  
 For death, like that which the Redeemer di'd. 445  
 All nations they shall teach; for from that day  
 Not only to the sons of Abraham's loins  
 Salvation shall be preach't, but to the sons  
 Of Abraham's faith wherever through the world;  
 So in his seed all nations shall be blest. 450  
 Then to the Heav'n of Heav'ns he shall ascend  
 With victory, triumphing through the air  
 Over his foes and thine; there shall surprise  
 The Serpent, prince of air, and drag in chains  
 Through all his realm, and there confounded leave; 455  
 Then enter into glory, and resume  
 His seat at God's right hand, exalted high  
 Above all names in Heav'n; and thence shall come,  
 When this world's dissolution shall be ripe,  
 With glory and power to judge both quick and dead; 460  
 To judge th' unfaithful dead, but to reward  
 His faithful, and receive them into bliss,  
 Whether in Heav'n or Earth; for then the Earth  
 Shall all be Paradise, far happier place  
 Than this of Eden, and far happier days.' 465  
 So spake th' archangel Michael, then paus'd,  
 As at the World's great period; and our sire  
 Replete with joy and wonder thus repli'd.  
 'O goodness infinite, goodness immense!  
 That all this good of evil shall produce, 470  
 And evil turn to good; more wonderful



Than that which by creation first brought forth  
Light out of darkness! full of doubt I stand,  
Whether I should repent me now of sin  
By me done and occasion'd, or rejoice 475  
Much more, that much more good thereof shall spring;  
To God more glory, more good will to men  
From God, and over wrath grace shall abound.  
But say, if our Deliverer up to Heav'n  
Must re-ascend, what will betide the few, 480  
His faithful, left among the unfaithful herd,  
The enemies of truth? who then shall guide  
His people, who defend? will they not deal  
Worse with his followers than with him they dealt?'  
'Be sure they will,' said th' angel; 'but from Heav'n  
He to his own a Comforter will send, 486  
The promise of the Father, who shall dwell  
His Spirit within them, and the law of faith  
Working through love upon their hearts shall write,  
To guide them in all truth; and also arm 490  
With spiritual armour, able to resist  
Satan's assaults, and quench his fiery darts;  
What man can do against them, not afraid,  
Though to the death; against such cruelties  
With inward consolations recompens't, 495  
And oft supported so as shall amaze  
Their proudest persecutors: for the Spirit  
Pour'd first on his apostles, whom he sends  
To evangelize the nations, then on all  
Baptiz'd, shall them with wondrous gifts endue 500  
To speak all tongues, and do all miracles,  
As did their Lord before them. Thus they win  
Great numbers of each nation to receive  
With joy the tidings brought from Heav'n: at length  
Their ministry perform'd, and race well run, 505  
Their doctrine and their story written left,  
They die; but in their room, as they forewarn,  
Wolves shall succeed for teachers, grievous wolves,  
Who all the sacred mysteries of Heav'n

To their own vile advantages shall turn  
Of lucre and ambition, and the truth  
With superstitions and traditions taint,  
Left only in those written records pure,  
Though not but by the Spirit understood.  
Then shall they seek to avail themselves of names,  
Places and titles, and with these to join  
Secular power; though feigning still to act  
By spiritual, to themselves appropriating  
The Spirit of God, promised alike and giv'n  
To all believers; and from that pretence,  
Spiritual laws by carnal power shall force  
On every conscience; laws which none shall find  
Left them enroll'd, or what the Spirit within  
Shall on the heart engrave. What will they then  
But force the Spirit of grace itself, and bind  
His consort Liberty? what, but unbuild  
His living temples, built by faith to stand,  
Their own faith not another's: for on Earth  
Who against faith and conscience can be heard  
Infallible? yet many will presume:  
Whence heavy persecution shall arise  
On all who in the worship persevere  
Of Spirit and Truth; the rest, far greater part,  
Will deem in outward rites and specious forms  
Religion satisfied; Truth shall retire  
Bestuck with slanderous darts, and works of faith  
Rarely be found. So shall the world go on,  
To good malignant, to bad men benign,  
Under her own weight groaning till the day  
Appear of respiration to the just,  
And vengeance to the wicked, at return  
Of him so lately promis'd to thy aid,  
The Woman's Seed, obscurely then foretold,  
Now amplier known thy Saviour and thy Lord,  
Last in the clouds from Heav'n to be reveal'd  
In glory of the Father, to dissolve  
Satan with his perverted world, than raise

From the conflagrant mass, purg'd and refin'd,  
 New heav'ns, new Earth, ages of endless date,  
 Founded in righteousness and peace and love  
 To bring forth fruits, joy and eternal bliss.' 550

He ended; and thus Adam last repli'd.  
 'How soon hath thy prediction, Seer blest,  
 Measur'd this transient world, the race of time,  
 Till time stand fixt? beyond is all abyss, 555  
 Eternity, whose end no eye can reach.

Greatly instructed I shall hence depart,  
 Greatly in peace of thought, and have my fill  
 Of knowledge, what this vessel can contain;  
 Beyond which was my folly to aspire. 560

Henceforth I learn, that to obey is best,  
 And love with fear the only God, to walk  
 As in his presence, ever to observe  
 His providence, and on him sole depend,  
 Merciful over all his works, with good 565  
 Still overcoming evil, and by small

Accomplishing great things, by things deem'd weak  
 Subverting worldly strong, and worldly wise  
 By simply meek; that suffering for truth's sake  
 Is fortitude to highest victory, 570

And to the faithful Death the gate of Life:  
 Taught this by his example whom I now  
 Acknowledge my Redeemer ever blest.'

To whom thus also th' angel last repli'd:  
 'This having learnt, thou hast attain'd the sum 575  
 Of wisdom; hope no higher, though all the stars

Thou knew'st by name, and all th' ethereal powers,  
 All secrets of the deep, all Nature's works,  
 Or works of God in heav'n, air, earth, or sea,  
 And all the riches of this world enjoy'dst, 580  
 And all the rule, one empire; only add

Deeds to thy knowledge answerable, add faith,  
 Add virtue, patience, temperance; add love,  
 By name to come call'd charity, the soul  
 Of all the rest: then wilt thou not be loath 585

To leave this Paradise, but shalt possess  
A Paradise within thee, happier far.  
Let us descend now therefore from this top  
Of speculation, for the hour precise  
Exacts our parting hence; and see, the guards 590  
By me encamp't on yonder hill, expect  
Their motion; at whose front a flaming sword,  
In signal of remove, waves fiercely round;  
We may no longer stay: go, waken Eve;  
Her also I with gentle dreams have calm'd, 595  
Portending good, and all her spirits compos'd  
To meek submission: thou at season fit  
Let her with thee partake what thou hast heard;  
Chiefly what may concern her faith to know,  
The great deliverance by her Seed to come 600  
(For by the Woman's Seed) on all mankind;  
That ye may live, which will be many days,  
Both in one faith unanimous, though sad  
With cause for evils past, yet much more cheer'd  
With meditation on the happy end.' 605

He ended, and they both descend the hill;  
Descended, Adam to the bow'r where Eve  
Lay sleeping ran before, but found her wak't;  
And thus with words not sad she him receiv'd.  
'Whence thou return'st, and whither went'st I know;  
For God is also in sleep, and dreams advise, 611  
Which he hath sent propitious, some great good  
Presaging, since with sorrow and heart's distress  
Wearied I fell asleep: but now lead on,  
In me is no delay; with thee to go, 615  
Is to stay here; without thee here to stay,  
Is to go hence unwilling; thou to me  
Art all things under Heav'n, all places thou,  
Who for my wilful crime art banisht hence.  
This further consolation yet secure 620  
I carry hence; though all by me is lost,  
Such favour I unworthy am voutsaft,  
By me the promis'd Seed shall all restore.'

So spake our mother Eve; and Adam heard  
Well pleas'd, but answer'd not; for now too nigh 625  
Th' archangel stood; and from the other hill  
To their fixt station, all in bright array  
The cherubim descended; on the ground  
Gliding meteorous, as ev'ning mist  
Ris'n from a river o'er the marish glides, 630  
And gathers ground fast at the labourer's heel  
Homeward returning. High in front advanc't,  
The brandisht sword of God before them blaz'd  
Fierce as a comet; which with torrid heat,  
And vapour as the Libyan air adust, 635  
Began to parch that temperate clime; whereat  
In either hand the hast'ning angel caught  
Our ling'ring parents, and to th' eastern gate  
Led them direct, and down the cliff as fast  
To the subjected plain; then disappear'd. 640  
They looking back, all th' eastern side beheld  
Of Paradise, so late their happy seat,  
Wav'd over by that flaming brand; the gate  
With dreadful faces throng'd and fiery arms:  
Some natural tears they dropp'd, but wip'd them soon;  
The world was all before them, where to choose 646  
Their place of rest, and Providence their guide:  
They hand in hand with wand'ring steps and slow,  
Through Eden took their solitary way.

# PARADISE REGAINED.

## BOOK I.

I WHO erewhile the happy garden sung,  
By one man's disobedience lost, now sing  
Recover'd Paradise to all mankind,  
By one man's firm obedience fully tri'd  
Through all temptation, and the Tempter foil'd 5  
In all his wiles, defeated and repuls't,  
And Eden rais'd in the waste wilderness.

Thou Spirit who ledst this glorious Eremite  
Into the desert, his victorious field  
Against the spiritual Foe, and brought'st him thence 10  
By proof the undoubted Son of God, inspire,  
As thou art wont, my prompted song else mute,  
And bear through highth or depth of nature's bounds  
With prosperous wing full summ'd to tell of deeds  
Above heroic, though in secret done, 15  
And unrecorded left through many an age;  
Worthy t' have not remain'd so long unsung.  
Now had the great Proclaimer, with a voice  
More awful than the sound of trumpet, cri'd  
Repentance, and Heaven's kingdom nigh at hand 20  
To all baptiz'd: to his great baptism flock'd  
With awe the regions round; and with them came  
From Nazareth the son of Joseph deem'd  
To the flood Jordan; came as then obscure,  
Unmarkt, unknown; but him the Baptist soon 25

Descri'd, divinely warn'd, and witness bore  
 As to his worthier, and would have resign'd  
 To him his heavenly office; nor was long  
 His witness unconfirm'd: on him baptiz'd  
 Heaven open'd, and in likeness of a dove 30  
 The Spirit descended, while the Father's voice  
 From Heav'n pronounc'd him his beloved Son.  
 That heard the Adversary, who roving still  
 About the world, at that assembly fam'd  
 Would not be last; and with the voice divine 35  
 Nigh thunder-struck, th' exalted man, to whom  
 Such high attest was giv'n, a while survey'd  
 With wonder; then with envy fraught and rage  
 Flies to his place, nor rests, but in mid air  
 To council summons all his mighty peers, 40  
 Within thick clouds and dark tenfold involv'd,  
 A gloomy consistory; and them amidst,  
 With looks agast and sad, he thus bespake.  
 'O ancient Powers of Air and this wide world,  
 (For much more willingly I mention Air, 45  
 This our old conquest, than remember Hell,  
 Our hated habitation;) well ye know  
 How many ages, as the years of men,  
 This universe we have possest, and rul'd  
 In manner at our will th' affairs of Earth, 50  
 Since Adam and his facile consort Eve  
 Lost Paradise, deceiv'd by me; though since  
 With dread attending when that fatal wound  
 Shall be inflicted by the Seed of Eve  
 Upon my head. Long the decrees of Heav'n 55  
 Delay; for longest time to him is short;  
 And now too soon for us the circling hours  
 This dreaded time have compast, wherein we  
 Must bide the stroke of that long threatn'd wound,  
 At least if so we can, and by the head 60  
 Broken, be not intended all our power  
 To be infring'd, our freedom and our being  
 In this fair empire won of Earth and Air;

For this ill news I bring, the Woman's Seed  
 Destin'd to this, is late of Woman born: 65  
 His birth to our just fear gave no small cause;  
 But his growth now to youth's full flowr, displaying  
 All virtue, grace and wisdom to achieve  
 Things highest, greatest, multiplies my fear.  
 Before him a great prophet, to proclaim 70  
 His coming, is sent harbinger, who all  
 Invites, and in the consecrated stream  
 Pretends to wash off sin, and fit them so  
 Purifi'd to receive him pure, or rather  
 To do him honour as their king; all come, 75  
 And he himself among them was baptiz'd;  
 Not thence to be more pure, but to receive  
 The testimony of Heaven, that who he is  
 Thenceforth the nations may not doubt. I saw  
 The prophet do him reverence; on him rising 80  
 Out of the water, Heav'n above the clouds  
 Unfold her crystal doors, thence on his head  
 A perfect dove descend, whate'er it meant;  
 And out of Heav'n the sovran Voice I heard,  
 "This is my Son belov'd, in him am pleas'd." 85  
 His mother then is mortal, but his Sire,  
 He who obtains the monarchy of Heav'n;  
 And what will he not do to advance his Son?  
 His first-begot we know, and sore have felt,  
 When his fierce thunder drove us to the deep; 90  
 Who this is we must learn, for man he seems  
 In all his lineaments; though in his face  
 The glimpses of his Father's glory shine.  
 Ye see our danger on the utmost edge  
 Of hazard, which admits no long debate, 95  
 But must with something sudden be oppos'd;  
 Not force, but well-couch't fraud, well woven snares,  
 Ere in the head of nations he appear  
 Their king, their leader, and supreme on Earth.  
 I, when no other durst, sole undertook 100  
 The dismal expedition to find out



And ruin Adam, and the exploit perform'd  
Successfully: a calmer voyage now  
Will waft me; and the way found prosperous once  
Induces best to hope of like success.' 105

He ended; and his words impression left  
Of much amazement to th' infernal crew,  
Distracted and surpris'd with deep dismay  
At these sad tidings, but no time was then  
For long indulgence to their fears or grief: 110  
Unanimous they all commit the care  
And management of this main enterprise  
To him their great Dictator, whose attempt  
At first against mankind so well had thriv'd  
In Adam's overthrow, and led their march 115  
From Hell's deep-vaulted den to dwell in light,  
Regents, and potentates, and kings, yea gods  
Of many a pleasant realm and province wide.  
So to the coast of Jordan he directs  
His easy steps, girded with snaky wiles, 120  
Where he might likeliest find this new declar'd  
This man of men, attested Son of God,  
Temptation and all guile on him to try;  
So to subvert whom he suspected rais'd  
To end his reign on earth so long enjoy'd; 125  
But contrary unweeting he fulfill'd  
The purpos'd counsel pre-ordain'd and fixt  
Of the Most High, who in full frequence bright  
Of angels, thus to Gabriel smiling spake.

'Gabriel, this day by proof thou shalt behold, 130  
Thou and all angels conversant on earth  
With man or men's affairs, how I begin  
To verify that solemn message late,  
On which I sent thee to the Virgin pure  
In Galilee, that she should bear a son 135  
Great in renown, and call'd the Son of God;  
Then told'st her doubting how these things could be  
To her a virgin, that on her should come  
The Holy Ghost, and the power of the Highest

O'ershadow her: this man, born and now upgrown, 140  
 To shew him worthy of his birth divine  
 And high prediction, henceforth I expose  
 To Satan; let him tempt and now assay  
 His utmost subtilty, because he boasts  
 And vaunts of his great cunning to the throng 145  
 Of his apostasy: he might have learnt  
 Less overweening, since he fail'd in Job,  
 Whose constant perseverance overcame  
 Whate'er his cruel malice could invent.  
 He now shall know I can produce a man 150  
 Of female seed, far abler to resist  
 All his solicitations, and at length  
 All his vast force, and drive him back to Hell,  
 Winning by conquest what the first man lost  
 By fallacy surpris'd. But first I mean 155  
 To exercise him in the wilderness;  
 There he shall first lay down the rudiments  
 Of his great warfare, ere I send him forth  
 To conquer Sin and Death, the two grand foes,  
 By humiliation and strong sufferance: 160  
 His weakness shall overcome Satanic strength,  
 And all the world, and mass of sinful flesh;  
 That all the angels and ethereal powers,  
 They now, and men hereafter may discern,  
 From what consummate virtue I have chose 165  
 This perfect man, by merit call'd my Son,  
 To earn salvation for the sons of men.'

So spake the eternal Father; and all Heaven  
 Admiring stood a space, then into hymns  
 Burst forth, and in celestial measures mov'd, 170  
 Circling the throne and singing, while the hand  
 Sung with the voice, and this the argument.

'Victory and triumph to the Son of God  
 Now entring his great duel, not of arms,  
 But to vanquish by wisdom hellish wiles. 175  
 The Father knows the Son; therefore secure  
 Ventures his filial virtue, though untri'd,

Against whate'er may tempt, whate'er seduce,  
 Allure, or terrify, or undermine.  
 Be frustrate all ye stratagems of Hell, 180  
 And devilish machinations come to nought!'

So they in Heav'n their odes and vigils tun'd.  
 Meanwhile the Son of God, who yet some days  
 Lodg'd in Bethabara where John baptiz'd,  
 Musing, and much revolving in his breast 185  
 How best the mighty work he might begin  
 Of Saviour to mankind, and which way first  
 Publish his Godlike office now mature,  
 One day forth walk'd alone, the Spirit leading  
 And his deep thoughts, the better to converse 190  
 With solitude; till far from track of men,  
 Thought following thought, and step by step led on,  
 He entred now the bordering desert wild,  
 And, with dark shades and rocks environ'd round,  
 His holy meditations thus pursu'd. 195

'O what a multitude of thoughts at once  
 Awak'nd in me swarm, while I consider  
 What from within I feel myself, and hear  
 What from without comes often to my ears,  
 Ill sorting with my present state compar'd. 200  
 When I was yet a child, no childish play  
 To me was pleasing; all my mind was set  
 Serious to learn and know, and thence to do  
 What might be public good; myself I thought  
 Born to that end, born to promote all truth, 205  
 All righteous things: therefore above my years  
 The law of God I read, and found it sweet,  
 Made it my whole delight, and in it grew  
 To such perfection, that ere yet my age  
 Had measur'd twice six years, at our great feast 210  
 I went into the Temple, there to hear  
 The teachers of our law, and to propose  
 What might improve my knowledge or their own;  
 And was admir'd by all; yet this not all  
 To which my spirit aspir'd; victorious deeds 215

Flam'd in my heart, heroic acts; one while  
To rescue Israel from the Roman yoke;  
Then to subdue and quell, o'er all the earth,  
Brute violence and proud tyrannic pow'r,  
Till truth were freed, and equity restor'd: 220  
Yet held it more humane, more heavenly first  
By winning words to conquer willing hearts,  
And make persuasion do the work of fear;  
At least to try, and teach the erring soul  
Not wilfully misdoing, but unaware 225  
Misled; the stubborn only to subdue.  
These growing thoughts my mother soon perceiving  
By words at times cast forth, inly rejoic'd,  
And said to me apart, "High are thy thoughts,  
O Son; but nourish them and let them soar 230  
To what highth sacred virtue and true worth  
Can raise them, though above example high;  
By matchless deeds express thy matchless Sire.  
For know, thou art no son of mortal man,  
Though men esteem thee low of parentage, 235  
Thy father is the Eternal King, who rules  
All Heaven and Earth, angels and sons of men;  
A messenger from God foretold thy birth  
Conceiv'd in me a virgin; he foretold  
Thou shouldst be great and sit on David's throne, 240  
And of thy kingdom there shall be no end.  
At thy nativity a glorious quire  
Of angels in the fields of Bethlehem sung  
To shepherds watching at their folds by night,  
And told them the Messiah now was born, 245  
Where they might see him, and to thee they came;  
Directed to the manger where thou lay'st,  
For in the inn was left no better room:  
A star, not seen before, in Heaven appearing  
Guided the wise men thither from the East, 250  
To honour thee with incense, myrrh, and gold,  
By whose bright course led on they found the place;  
Affirming it thy star new grav'n in Heaven,

By which they knew thee king of Israel born.  
 Just Simeon and prophetic Anna, warn'd 255  
 By vision, found thee in the Temple, and spake  
 Before the altar and the vested priest,  
 Like things of thee to all that present stood."  
 This having heard, straight I again resolv'd  
 The law and prophets, searching what was writ 260  
 Concerning the Messiah, to our scribes  
 Known partly, and soon found of whom they spake  
 I am; this chiefly, that my way must lie  
 Through many a hard assay even to the death,  
 Ere I the promis'd kingdom can attain, 265  
 Or work redemption for mankind, whose sin's  
 Full weight must be transferr'd upon my head.  
 Yet, neither thus disheart'nd nor dismay'd,  
 The time prefixt I waited, when behold  
 The Baptist (of whose birth I oft had heard, 270  
 Not knew by sight) now come, who was to come  
 Before Messiah and his way prepare.  
 I as all others to his baptism came,  
 Which I believ'd was from above; but he  
 Straight knew me, and with loudest voice proclaim'd 275  
 Me him (for it was shewn him so from Heaven)  
 Me him whose harbinger he was; and first  
 Refus'd on me his baptism to confer,  
 As much his greater, and was hardly won:  
 But as I rose out of the laving stream, 280  
 Heaven open'd her eternal doors, from whence  
 The Spirit descended on me like a dove,  
 And last the sum of all, my Father's voice,  
 Audibly heard from Heaven, pronounc'd me his,  
 Me his beloved Son, in whom alone 285  
 He was well pleas'd; by which I knew the time  
 Now full, that I no more should live obscure,  
 But openly begin, as best becomes  
 The authority which I deriv'd from Heaven.  
 And now by some strong motion I am led 190  
 Into this wilderness, to what intent

I learn not yet, perhaps I need not know;  
For what concerns my knowledge God reveals.'

So spake our Morning-Star then in his rise,  
And looking round on every side beheld 295  
A pathless desert, dusk with horrid shades;  
The way he came not having mark'd, return  
Was difficult, by human steps untrod;  
And he still on was led, but with such thoughts  
Accompanied of things past and to come 300  
Lodg'd in his breast, as well might recommend  
Such solitude before choicest society.

Full forty days he pass'd, whether on hill  
Sometimes, anon on shady vale, each night  
Under the covert of some ancient oak, 305  
Or cedar, to defend him from the dew,  
Or harbour'd in one cave, is not reveal'd;  
Nor tasted human food, nor hunger felt  
Till those days ended, hunger'd then at last  
Among wild beasts: they at his sight grew mild, 310  
Nor sleeping him nor waking harm'd; his walk  
The fiery serpent fled, and noxious worm;  
The lion and fierce tiger glar'd aloof.

But now an aged man in rural weeds,  
Following, as seem'd, the quest of some stray ewe, 315  
Or wither'd sticks to gather, which might serve  
Against a winter's day when winds blow keen  
To warm him wet return'd from field at eve,  
He saw approach; who first with curious eye  
Perus'd him, then with words thus utt'red spake. 320

'Sir, what ill chance hath brought thee to this place  
So far from path or road of men, who pass  
In troop or caravan? for single none  
Durst ever, who return'd, and dropp'd not here  
His carcass, pin'd with hunger and with droughth. 325  
I ask the rather, and the more admire,  
For that to me thou seem'st the man, whom late  
Our new baptizing prophet at the ford  
Of Jordan honour'd so, and call'd thee Son

Of God: I saw and heard, for we sometimes 330  
Who dwell this wild, constrain'd by want, come forth  
To town or village nigh (nighest is far)  
Where aught we hear, and curious are to hear  
What happ'ns new; fame also finds us out.  
To whom the Son of God. 'Who brought me hither 335  
Will bring me hence; no other guide I seek.'  
'By miracle he may,' repli'd the swain;  
'What other way I see not, for we here  
Live on tough roots and stubs, to thirst inur'd  
More than the camel, and to drink go far, 340  
Men to much misery and hardship born:  
But if thou be the Son of God, command  
That out of these hard stones be made thee bread;  
So shalt thou save thyself, and us relieve  
With food, whereof we wretched seldom taste.' 345  
He ended; and the Son of God repli'd.  
'Think'st thou such force in bread? Is it not written,  
(For I discern thee other than thou seem'st,)  
Man lives not by bread only, but each word  
Proceeding from the mouth of God; who fed 350  
Our fathers here with manna; in the mount  
Moses was forty days, nor eat nor drank;  
And forty days Elijah without food,  
Wandred this barren waste, the same I now:  
Why dost thou then suggest to me distrust, 355  
Knowing who I am, as I know who thou art?'  
Whom thus answer'd th' Arch-Fiend, now undisguis'd.  
''Tis true, I am that Spirit unfortunate,  
Who leagu'd with millions more in rash revolt  
Kept not my happy station, but was driv'n 360  
With them from bliss to the bottomless deep;  
Yet to that hideous place not so confin'd  
By rigour unconniving, but that oft  
Leaving my dolorous prison I enjoy  
Large liberty to round this globe of Earth, 365  
Or range in th' air; nor from the Heav'n of Heav'ns  
Hath he excluded my resort sometimes.

I came among the sons of God, when he  
 Gave up into my hands Uzzean Job  
 To prove him, and illustrate his high worth; 370  
 And when to all his angels he propos'd  
 To draw the proud king Ahab into fraud  
 That he might fall in Ramoth, they demurring,  
 I undertook that office, and the tongues  
 Of all his flattering prophets glibb'd with lies 375  
 To his destruction, as I had in charge;  
 For what he bids I do: though I have lost  
 Much lustre of my native brightness, lost  
 To be belov'd of God, I have not lost  
 To love, at least contemplate and admire 380  
 What I see excellent in good, or fair,  
 Or virtuous; I should so have lost all sense.  
 What can be then less in me than desire  
 To see thee, and approach thee, whom I know  
 Declar'd the Son of God, to hear attent 385  
 Thy wisdom, and behold thy Godlike deeds?  
 Men generally think me much a foe  
 To all mankind: why should I? they to me  
 Never did wrong or violence; by them  
 I lost not what I lost; rather by them 390  
 I gain'd what I have gain'd, and with them dwell  
 Co-partner in these regions of the world,  
 If not disposer; lend them oft my aid,  
 Oft my advice by presages and signs,  
 And answers, oracles, portents and dreams, 395  
 Whereby they may direct their future life.  
 Envy they say excites me, thus to gain  
 Companions of my misery and woe.  
 At first it may be; but long since with woe  
 Nearer acquainted, now I feel by proof, 400  
 That fellowship in pain divides not smart,  
 Nor lightens aught each man's peculiar load.  
 Small consolation then, were Man adjoin'd:  
 This wounds me most (what can it less?) that Man,  
 Man fall'n shall be restor'd, I never more.' 405



To whom our Saviour sternly thus repli'd.  
'Deservedly thou griev'st, compos'd of lies  
From the beginning, and in lies wilt end;  
Who boast'st release from Hell, and leave to come  
Into the Heav'n of Heavens: thou com'st indeed 410  
As a poor miserable captive thrall  
Comes to the place where he before had sat  
Among the prime in splendour, now depos'd,  
Ejected, empti'd, gaz'd, unpitied, shunn'd,  
A spectacle of ruin or of scorn 415  
To all the host of Heaven: the happy place  
Imparts to thee no happiness, no joy,  
Rather inflames thy torment, representing  
Lost bliss, to thee no more communicable;  
So never more in Hell than when in Heaven. 420  
But thou art serviceable to Heaven's King.  
Wilt thou impute to obedience what thy fear  
Extorts, or pleasure to do ill excites?  
What but thy malice moved thee to misdeem  
Of righteous Job, then cruelly to afflict him 425  
With all inflictions? but his patience won.  
The other service was thy chosen task,  
To be a liar in four hundred mouths;  
For lying is thy sustenance, thy food.  
Yet thou pretend'st to truth; all oracles 430  
By thee are giv'n, and what confest more true  
Among the nations? that hath been thy craft,  
By mixing somewhat true to vent more lies.  
But what have been thy answers? what but dark,  
Ambiguous, and with double sense deluding, 435  
Which they who ask'd have seldom understood;  
And not well understood as good not known.  
Who ever by consulting at thy shrine  
Return'd the wiser, or the more instruct,  
To fly or follow what concern'd him most, 440  
And run not sooner to his fatal snare?  
For God hath justly giv'n the nations up  
To thy delusions; justly, since they fell

Idolatrous: but when his purpose is  
 Among them to declare his Providence 445  
 To thee not known, whence hast thou then thy truth,  
 But from him or his angels president  
 In every province, who themselves disdaining  
 T' approach thy temples, give thee in command  
 What to the smallest tittle thou shalt say 450  
 To thy adorers? Thou with trembling fear,  
 Or like a fawning parasite obey'st;  
 Then to thyself ascrib'st the truth foretold.  
 But this thy glory shall be soon retrench'd;  
 No more shalt thou by oracling abuse 455  
 The Gentiles; henceforth oracles are ceast,  
 And thou no more with pomp and sacrifice  
 Shalt be inquir'd at Delphos or elsewhere:  
 At least in vain, for they shall find thee mute.  
 God hath now sent his living Oracle 460  
 Into the world, to teach his final will,  
 And sends his Spirit of truth henceforth to dwell  
 In pious hearts, an inward oracle  
 To all truth requisite for men to know.  
 So spake our Saviour; but the subtle Fiend, 465  
 Though inly stung with anger and disdain,  
 Dissembl'd, and this answer smooth return'd.  
 'Sharply thou hast insisted on rebuke,  
 And urg'd me hard with doings, which not will  
 But misery hath wrested from me. Where 470  
 Easily canst thou find one miserable,  
 And not enforc'd oftentimes to part from truth,  
 If it may stand him more in stead to lie,  
 Say and unsay, feign, flatter, or abjure?  
 But thou art plac't above me, thou art Lord; 475  
 From thee I can and must submit endure  
 Check or reproof, and glad to 'scape so quit.  
 Hard are the ways of truth, and rough to walk,  
 Smooth on the tongue discourst, pleasing to th' ear,  
 And tunable as silvan pipe or song; 480  
 What wonder then if I delight to hear

Her dictates from thy mouth? Most men admire  
Virtue, who follow not her lore: permit me  
To hear thee when I come, (since no man comes,) 485  
And talk at least, though I despair to attain.  
Thy Father, who is holy, wise, and pure,  
Suffers the hypocrite or atheous priest  
To tread his sacred courts, and minister  
About his altar, handling holy things,  
Praying or vowing; and vouchsaf'd his voice 490  
To Balaam reprobate, a prophet yet  
Inspir'd: disdain not such access to me.'  
To whom our Saviour with unalter'd brow.  
'Thy coming hither, though I know thy scope,  
I bid not or forbid; do as thou find'st 495  
Permission from above; thou canst not more.'  
He added not; and Satan bowing low  
His gray dissimulation, disappear'd  
Into thin air diffus'd: for now began  
Night with her sullen wings to double-shade 500  
The desert; fowls in their clay nests were crouch't;  
And now wild beasts came forth the woods to roam.

## BOOK II.

MEANWHILE the new-baptiz'd, who yet remain'd  
At Jordan with the Baptist, and had seen  
Him whom they heard so late expressly call'd  
Jesus Messiah Son of God declar'd,  
And on that high authority had believ'd, 5  
And with him talkt, and with him lodg'd; I mean  
Andrew and Simon, famous after known,  
With others though in Holy Writ not nam'd;  
Now missing him their joy so lately found,  
So lately found, and so abruptly gone, 10  
Began to doubt, and doubted many days,  
And, as the days increas'd, increas'd their doubt:  
Sometimes they thought he might be only shewn,  
And for a time caught up to God, as once  
Moses was in the mount, and missing long; 15  
And the great Thisbite, who on fiery wheels  
Rode up to Heaven, yet once again to come.  
Therefore as those young prophets then with care  
Sought lost Elijah, so in each place these  
Nigh to Bethabara; in Jericho 20  
The city of palms, Ænon, and Salem old,  
Machærus, and each town or city wall'd  
On this side the broad lake Genezaret,  
Or in Peræa; but return'd in vain.  
Then on the bank of Jordan, by a creek 25  
Where winds with reeds and osiers whisp'ring play,  
Plain fishermen, no greater men them call,  
Close in a cottage low together got,

Their unexpected loss and complaints out breath'd.  
 ' Alas, from what high hope to what relapse 30  
 Unlook'd for are we fall'n! our eyes beheld  
 Messiah certainly now come, so long  
 Expected of our fathers; we have heard  
 His words, his wisdom full of grace and truth;  
 Now, now, for sure, deliverance is at hand, 35  
 The kingdom shall to Israel be restor'd;  
 Thus we rejoic'd, but soon our joy is turn'd  
 Into perplexity and new amaze:  
 For whither is he gone, what accident  
 Hath rapt him from us? will he now retire 40  
 After appearance, and again prolong  
 Our expectation? God of Israel,  
 Send thy Messiah forth, the time is come;  
 Behold the kings of the earth how they oppress  
 Thy chosen; to what highth their pow'r unjust 45  
 They have exalted, and behind them cast  
 All fear of thee; arise and vindicate  
 Thy glory; free thy people from their yoke.  
 But let us wait; thus far he hath perform'd,  
 Sent his Anointed, and to us reveal'd him, 50  
 By his great Prophet pointed at and shown  
 In public, and with him we have convers'd;  
 Let us be glad of this, and all our fears  
 Lay on his Providence; he will not fail  
 Nor will withdraw him now, nor will recall, 55  
 Mock us with his blest sight, then snatch him hence;  
 Soon we shall see our hope, our joy, return.'  
 Thus they out of their complaints new hope resume  
 To find whom at the first they found unsought:  
 But to his mother Mary, when she saw 60  
 Others return'd from baptism, not her son,  
 Nor left at Jordan, tidings of him none;  
 Within her breast though calm, her breast though pure,  
 Motherly cares and fears got head, and rais'd  
 Some troubl'd thoughts, which she in sighs thus clad. 65  
 ' O what avails me now that honour high

To have conceiv'd of God, or that salute,  
 "Hail highly favour'd, among women blest!"  
 While I to sorrows am no less advanc't  
 And fears as eminent, above the lot 70  
 Of other women, by the birth I bore;  
 In such a season born when scarce a shed  
 Could be obtain'd to shelter him or me  
 From the bleak air; a stable was our warmth,  
 A manger his; yet soon enforc't to fly 75  
 Thence into Egypt, till the murd'rous king  
 Were dead, who sought his life, and missing fill'd  
 With infant blood the streets of Bethlehem;  
 From Egypt home return'd, in Nazareth  
 Hath been our dwelling many years; his life 80  
 Private, unactive, calm, contemplative,  
 Little suspicious to any king; but now  
 Full grown to man, acknowledg'd, as I hear,  
 By John the Baptist, and in public shown,  
 Son own'd from Heaven by his Father's voice, 85  
 I look't for some great change; to honour? no;  
 But trouble, as old Simeon plain foretold,  
 That to the fall and rising he should be  
 Of many in Israel, and to a sign  
 Spoken against, that through my very soul 90  
 A sword shall pierce; this is my favour'd lot,  
 My exaltation to afflictions high;  
 Afflicted I may be, it seems, and blest;  
 I will not argue that, nor will repine.  
 But where delays he now? some great intent 95  
 Conceals him: when twelve years he scarce had seen,  
 I lost him, but so found, as well I saw  
 He could not lose himself, but went about  
 His Father's business; what he meant I mus'd,  
 Since understand; much more his absence now 100  
 Thus long to some great purpose he obscures.  
 But I to wait with patience am inur'd;  
 My heart hath been a store-house long of things  
 And sayings laid up, portending strange events.'

Thus Mary pondering oft, and oft to mind 105  
 Recalling what remarkably had pass'd  
 Since first her salutation heard, with thoughts  
 Meekly compos'd awaited the fulfilling:  
 The while her Son tracing the desert wild,  
 Sole but with holiest meditations fed, 110  
 Into himself descended, and at once  
 All his great work to come before him set;  
 How to begin, how to accomplish best  
 His end of being on Earth, and mission high:  
 For Satan with sly preface to return 115  
 Had left him vacant, and with speed was gone  
 Up to the middle region of thick air,  
 Where all his potentates in council sate;  
 There without sign of boast, or sign of joy,  
 Solicitous and blank he thus began: 120  
 'Princes, Heaven's ancient Sons, ethereal Thrones,  
 Demonian Spirits now, from the element  
 Each of his reign allotted, rightlier call'd  
 Powers of Fire, Air, Water, and Earth beneath,  
 So may we hold our place and these mild seats 125  
 Without new trouble; such an enemy  
 Is ris'n to invade us, who no less  
 Threat'ns than our expulsion down to Hell;  
 I, as I undertook, and with the vote  
 Consenting in full frequency was empower'd, 130  
 Have found him, view'd him, tasted him; but find  
 Far other labour to be undergone  
 Than when I dealt with Adam, first of men;  
 Though Adam by his wife's allurements fell,  
 However to this Man inferior far, 135  
 (If he be Man by mother's side at least,)  
 With more than human gifts from Heaven adorn'd,  
 Perfections absolute, graces divine,  
 And amplitude of mind to greatest deeds.  
 Therefore I am return'd, lest confidence 140  
 Of my success with Eve in Paradise  
 Deceive ye to persuasion over-sure

Of like succeeding here; I summon all  
 Rather to be in readiness, with hand  
 Or counsel to assist; lest I who erst  
 Thought none my equal, now be over-match'd.' 145

So spake the old Serpent doubting; and from all  
 With clamour was assur'd their utmost aid  
 At his command; when from amidst them rose  
 Belial, the dissolutes Spirit that fell, 150  
 The sensuallest, and after Asmodai  
 The fleshliest Incubus, and thus advis'd.

'Set women in his eye and in his walk,  
 Among daughters of men the fairest found:  
 Many are in each region passing fair 155  
 As the noon sky; more like to goddesses  
 Than mortal creatures, graceful and discreet,  
 Expert in amorous arts, enchanting tongues  
 Persuasive, virgin majesty with mild

And sweet allay'd, yet terrible to approach, 160  
 Skill'd to retire, and in retiring draw  
 Hearts after them tangl'd in amorous nets.

Such object hath the power to soft'n and tame  
 Severest temper, smooth the rugged'st brow,  
 Enerve, and with voluptuous hope dissolve, 165  
 Draw out with credulous desire, and lead  
 At will the manliest, resolute breast,  
 As the magnetic hardest iron draws.

Women, when nothing else, beguil'd the heart  
 Of wisest Solomon, and made him build, 170  
 And made him bow to the gods of his wives.'

To whom quick answer Satan thus return'd.  
 'Belial, in much uneven scale thou weigh'st  
 All others by thyself; because of old  
 Thou thyself doat'st on womankind, admiring 175  
 Their shape, their colour, and attractive grace,  
 None are, thou think'st, but taken with such toys.  
 Before the Flood thou with thy lusty crew,  
 False titl'd sons of God, roaming the Earth  
 Cast wanton eyes on the daughters of men, 180



And coupl'd with them, and begot a race.  
 Have we not seen, or by relation heard,  
 In courts and regal chambers how thou lurk'st,  
 In wood or grove by mossy fountain side,  
 In valley or green meadow to way-lay 185  
 Some beauty rare, Calisto, Clymene,  
 Daphne, or Semele, Antiopa,  
 Or Amymone, Syrinx, many more  
 Too long, then lay'st thy scapes on names ador'd,  
 Apollo, Neptune, Jupiter, or Pan, 190  
 Satyr, or Faun, or Silvan? But these haunts  
 Delight not all; among the sons of men,  
 How many have with a smile made small account  
 Of Beauty and her lures, easily scorn'd  
 All her assaults, on worthier things intent! 195  
 Remember that Pellean conqueror,  
 A youth, how all the beauties of the East  
 He slightly view'd, and slightly overpass'd;  
 How he surnam'd of Africa dismiss'd  
 In his prime youth the fair Iberian maid. 200  
 For Solomon, he liv'd at ease, and full  
 Of honour, wealth, high fare, aim'd not beyond  
 Higher design than to enjoy his state;  
 Thence to the bait of wömen lay expos'd:  
 But he whom we attempt is wiser far 205  
 Than Solomon, of more exalted mind,  
 Made and set wholly on the accomplishment  
 Of greatest things. What woman will you find,  
 Though of this age the wonder and the fame,  
 On whom his leisure will vouchsafe an eye 210  
 Of fond desire? Or should she confident,  
 As sitting queen ador'd on Beauty's throne,  
 Descend with all her winning charms begirt  
 To enamour, as the zone of Venus once  
 Wrought that effect on Jove, so fables tell; 215  
 How would one look from his majestic brow  
 Seated as on the top of Virtue's hill,  
 Discount'nance her despis'd, and put to rout

All her array; her female pride deject,  
 Or turn to reverent awe! for Beauty stands 220  
 In the admiration only of weak minds  
 Led captive; cease to admire, and all her plumes  
 Fall flat, and shrink into a trivial toy,  
 At every sudden slighting quite abasht.  
 Therefore with manlier objects we must try 225  
 His constancy; with such as have more shew  
 Of worth, of honour, glory, and popular praise,  
 Rocks whereon greatest men have ofttest wreck'd;  
 Or that which only seems to satisfy  
 Lawful desires of Nature, not beyond; 230  
 And now I know he hungers where no food  
 Is to be found, in the wide wilderness;  
 The rest commit to me, I shall let pass  
 No advantage, and his strength as oft assay.'

He ceas'd, and heard their grant in loud acclaim; 235  
 Then forthwith to him takes a chosen band  
 Of spirits likest to himself in guile  
 To be at hand, and at his beck appear,  
 If cause were to unfold some active scene  
 Of various persons each to know his part; 240  
 Then to the desert takes with these his flight;  
 Where still from shade to shade the Son of God  
 After forty days fasting had remain'd,  
 Now hung'ring first, and to himself thus said.

'Where will this end? four times ten days I have pass'd  
 Wandring this woody maze, and human food 246  
 Nor tasted, nor had appetite; that fast  
 To virtue I impute not, or count part  
 Of what I suffer here; if Nature need not,  
 Or God support Nature without repast 250  
 Though needing, what praise is it to endure?  
 But now I feel I hunger, which declares  
 Nature hath need of what she asks; yet God  
 Can satisfy that need some other way,  
 Though hunger still remain: so it remain 255  
 Without this body's wasting, I content me,

And from the sting of famine fear no harm;  
Nor mind it, fed with better thoughts that feed  
Me hungry more to do my Father's will.'

It was the hour of night, when thus the Son 260  
Commun'd in silent walk, then laid him down  
Under the hospitable covert nigh  
Of trees thick interwoven; there he slept,  
And dream'd, as appetite is wont to dream,  
Of meats and drinks, Nature's refreshment sweet: 265  
Him thought, he by the brook of Cherith stood,  
And saw the ravens with their horny beaks  
Food to Elijah bringing even and morn,  
Though ravenous, taught to abstain from what they brought:  
He saw the prophet also how he fled 270  
Into the desert, and how there he slept  
Under a juniper; then how awak't  
He found his supper on the coals prepar'd,  
And by the angel was bid rise and eat,  
And eat the second time after repose, 275  
The strength whereof suffic'd him forty days:  
Sometimes that with Elijah he partook,  
Or as a guest with Daniel at his pulse.  
Thus wore out night; and now the herald lark  
Left his ground-nest, high tow'ring to descry 280  
The Morn's approach, and greet her with his song;  
As lightly from his grassy couch up rose  
Our Saviour, and found all was but a dream;  
Fasting he went to sleep, and fasting wak'd.  
Up to a hill anon his steps he rear'd, 285  
From whose high top to ken the prospect round,  
If cottage were in view, sheep-cote, or herd;  
But cottage, herd, or sheep-cote none he saw,  
Only in a bottom saw a pleasant grove,  
With chant of tuneful birds resounding loud; 290  
Thither he bent his way, determin'd there  
To rest at noon, and entr'd soon the shade  
High-rooft, and walks beneath, and alleys brown  
That open'd in the midst a woody scene;  
Nature's own work it seem'd (Nature taught Art) 295

And to a superstitious eye the haunt  
 Of wood-gods and wood-nymphs; he view'd it round,  
 When suddenly a man before him stood,  
 Not rustic as before, but seemlier clad,  
 As one in city, or court, or palace bred, 300  
 And with fair speech these words to him address'd:

‘With granted leave officious I return,  
 But much more wonder that the Son of God  
 In this wild solitude so long should bide  
 Of all things destitute, and well I know, 305  
 Not without hunger. Others of some note,  
 As story tells, have trod this wilderness;  
 The fugitive bond-woman with her son  
 Out-cast Nebaioth, yet found here relief  
 By a providing angel; all the race 310  
 Of Israel here had famish'd, had not God  
 Rain'd from Heaven manna; and that prophet bold,  
 Native of Thebez, wandring here was fed  
 Twice by a voice inviting him to eat.  
 Of thee these forty days none hath regard, 315  
 Forty and more deserted here indeed.’

To whom thus Jesus: ‘What conclud'st thou hence?  
 They all had need; I as thou seest have none.’

‘How hast thou hunger then?’ Satan repli'd.  
 ‘Tell me, if food were now before thee set, 320  
 Would'st thou not eat?’ ‘Thereafter as I like  
 The giver,’ answer'd Jesus. ‘Why should that  
 Cause thy refusal?’ said the subtle Fiend.  
 ‘Hast thou not right to all created things?  
 Owe not all creatures by just right to thee 325  
 Duty and service, nor to stay till bid,  
 But tender all their power? Nor mention I  
 Meats by the law unclean, or offer'd first  
 To idols, those young Daniel could refuse;  
 Nor proffer'd by an enemy, though who 330  
 Would scruple that, with want oppress? behold  
 Nature asham'd, or better to express,  
 Troubl'd that thou should'st hunger, hath purvey'd  
 From all the elements her choicest storc,

To treat thee as beseems, and as her Lord  
With honour: only deign to sit and eat.' 335

He spake no dream; for as his words had end,  
Our Saviour lifting up his eyes beheld  
In ample space under the broadest shade  
A table richly spread in regal mode, 340  
With dishes pil'd, and meats of noblest sort  
And savour; beasts of chase, or fowl of game,  
In pastry built, or from the spit, or boil'd,  
Gris-amber-steam'd; all fish, from sea or shore,  
Freshet, or purling brook, of shell or fin, 345  
And exquisitest name, for which was drain'd  
Pontus, and Lucrine bay, and Afric coast.  
Alas, how simple, to these cates compar'd,  
Was that crude apple that diverted Eve!  
And at a stately side-board by the wine 350  
That fragrant smell diffus'd, in order stood  
Tall stripling youths rich clad, of fairer hue  
Than Ganymed or Hylas; distant more  
Under the trees now tripp'd, now solemn stood  
Nymphs of Diana's train, and Naiades 355  
With fruits and flowers from Amalthea's horn,  
And ladies of th' Hesperides, that seem'd  
Fairer than feign'd of old, or fabled since  
Of fairy damsels met in forest wide  
By knights of Logres, or of Lyones, 360  
Lancelot, or Pelleas, or Pellenore.  
And all the while harmonious airs were heard  
Of chiming strings or charming pipes, and winds  
Of gentlest gale Arabian odours fann'd  
From their soft wings, and Flora's earliest smells. 365  
Such was the splendour; and the Tempter now  
His invitation earnestly renew'd.

'What doubts the Son of God to sit and eat?  
These are not fruits forbidd'n; no interdict  
Defends the touching of these viands pure; 370  
Their taste no knowledge works, at least of evil,  
But life preserves, destroys life's enemy,  
Hunger, with sweet restorative delight.

All these are spirits of air, and woods, and springs,  
 Thy gentle ministers, who come to pay 375  
 Thee homage, and acknowledge thee their Lord:  
 What doubt'st thou, Son of God? Sit down and eat.'

To whom thus Jesus temperately repli'd:  
 'Said'st thou not that to all things I had right?  
 And who withholds my pow'r that right to use? 380  
 Shall I receive by gift what of my own,  
 When and where likes me best, I can command?

I can at will, doubt not, as soon as thou,  
 Command a table in this wilderness,  
 And call swift flights of angels ministrant 385  
 Array'd in glory on my cup to attend:

Why should'st thou then obtrude this diligence,  
 In vain, where no acceptance it can find?  
 And with my hunger what hast thou to do?  
 Thy pompous delicacies I contemn, 390  
 And count thy specious gifts no gifts, but guiles.'

To whom thus answer'd Satan malecontent:  
 'That I have also pow'r to give thou seest;  
 If of that pow'r I bring thee voluntary  
 What I might have bestow'd on whom I pleas'd, 395  
 And rather opportunely in this place

Chose to impart to thy apparent need,  
 Why should'st thou not accept it? but I see  
 What I can do or offer is suspect:  
 Of these things others quickly will dispose 400

Whose pains have earn'd the far-fet spoil.' With that  
 Both table and provision vanish'd quite,  
 With sound of harpies' wings and talons heard:  
 Only the importune Tempter still remain'd,  
 And with these words his temptation pursu'd: 405

'By hunger, that each other creature tames,  
 Thou art not to be harm'd, therefore not mov'd;  
 Thy temperance invincible besides,  
 For no allurement yields to appetite;  
 And all thy heart is set on high designs, 410  
 High actions; but wherewith to be achiev'd?  
 Great acts require great means of enterprise;

Thou art unknown, unfriended, low of birth,  
A carpenter thy father known, thyself  
Bred up in poverty and straits at home; 415  
Lost in a desert here and hunger-bit:  
Which way, or from what hope, dost thou aspire  
To greatness? whence authority deriv'st?  
What followers, what retinue canst thou gain,  
Or at thy heels the dizzy multitude, 420  
Longer than thou can'st feed them on thy cost?  
Money brings honour, friends, conquest, and realms;  
What rais'd Antipater the Edomite,  
And his son Herod plac'd on Judah's throne,  
(Thy throne) but gold that got him puissant friends? 425  
Therefore, if at great things thou would'st arrive,  
Get riches first, get wealth, and treasure heap,  
Not difficult, if thou hearken to me:  
Riches are mine, fortune is in my hand;  
They whom I favour thrive in wealth amain, 430  
While Virtue, Valour, Wisdom, sit in want.'

To whom thus Jesus patiently replied:  
'Yet wealth, without these three, is impotent  
To gain dominion, or to keep it gain'd.  
Witness those antient empires of the Earth, 435  
In highth of all their flowing wealth dissolv'd:  
But men endu'd with these have oft attain'd  
In lowest poverty to highest deeds;  
Gideon, and Jephtha, and the shepherd lad  
Whose offspring on the throne of Judah sat 440  
So many ages, and shall yet regain  
That seat, and reign in Israel without end.  
Among the heathen, (for throughout the world  
To me is not unknown what hath been done  
Worthy of memorial,) canst thou not remember 445  
Quintus, Fabricus, Curius, Regulus?

For I esteem those names of men so poor  
Who could do mighty things, and could contemn  
Riches though offer'd from the hand of kings.  
And what in me seems wanting, but that I 450  
May also in this poverty as soon

Accomplish what they did, perhaps and more?  
Extol not riches then, the toil of fools,  
The wise man's cumbrance, if not snare; more apt  
To slacken Virtue, and abate her edge, 455  
Than prompt her to do aught may merit praise.  
What if with like aversion I reject  
Riches and realms? yet not for that a crown,  
Golden in show, is but a wreath of thorns,  
Brings dangers, troubles, cares, and sleepless nights 460  
To him who wears the regal diadem,  
When on his shoulders each man's burden lies;  
For therein stands the office of a king,  
His honour, virtue, merit, and chief praise,  
That for the public all this weight he bears. 465  
Yet he who reigns within himself, and rules  
Passions, desires, and fears, is more a king;  
Which every wise and virtuous man attains;  
And who attains not, ill aspires to rule  
Cities of men, or headstrong multitudes, 470  
Subject himself to anarchy within,  
Or lawless passions in him which he serves.  
But to guide nations in the way of truth  
By saving doctrine, and from error lead  
To know, and knowing worship God aright, 475  
Is yet more kingly; this attracts the soul,  
Governs the inner man, the nobler part;  
That other o'er the body only reigns,  
And oft by force, which to a generous mind  
So reigning, can be no sincere delight. 480  
Besides, to give a kingdom hath been thought  
Greater and nobler done, and to lay down  
Far more magnanimous, than to assume.  
Riches are needless then, both for themselves,  
And for thy reason why they should be sought, 485  
To gain a sceptre, ofttest better miss't.



### BOOK III.

So spake the Son of God; and Satan stood  
A while as mute, confounded what to say,  
What to reply, confuted, and convinc't  
Of his weak arguing, and fallacious drift;  
At length, collecting all his serpent wiles, 5  
With soothing words renew'd, him thus accosts:  
'I see thou know'st what is of use to know,  
What best to say canst say, to do canst do:  
Thy actions to thy words accord, thy words  
To thy large heart give utterance due, thy heart 10  
Contains of good, wise, just, the perfect shape.  
Should kings and nations from thy mouth consult,  
Thy counsel would be as the oracle  
Urim and Thummim, those oraculous gems  
On Aaron's breast; or tongue of seers old, 15  
Infallible: or wert thou sought to deeds  
That might require th' array of war, thy skill  
Of conduct would be such, that all the world  
Could not sustain thy prowess, or subsist  
In battle, though against thy few in arms. 20  
These godlike virtues wherefore dost thou hide?  
Affecting private life, or more obscure  
In savage wilderness? Wherefore deprive  
All Earth her wonder at thy acts, thyself  
The fame and glory, glory the reward 25  
That sole excites to high attempts the flame  
Of most erected spirits, most temper'd pure  
Ethereal, who all pleasures else despise,

All treasures and all gain esteem as dross,  
 And dignities and powers all but the highest? 30  
 Thy years are ripe, and over-ripe; the son  
 Of Macedonian Philip had ere these  
 Won Asia, and the throne of Cyrus held  
 At his dispose; young Scipio had brought down  
 The Carthaginian pride; young Pompey quell'd 35  
 The Pontic king and in triumph had rode.  
 Yet years, and to ripe years judgment mature,  
 Quench not the thirst of glory, but augment.  
 Great Julius, whom now all the world admires,  
 The more he grew in years, the more inflam'd. 40  
 With glory, wept that he had liv'd so long  
 Inglorious: but thou yet art not too late.'

To whom our Saviour calmly thus repli'd.  
 'Thou neither dost persuade me to seek wealth  
 For empire's sake, nor empire to affect 45  
 For glory's sake, by all thy argument.  
 For what is glory but the blaze of fame,  
 The people's praise, if always praise unmixt?  
 And what the people but a herd confus'd,  
 A miscellaneous rabble, who extol 50  
 Things vulgar, and, well weigh'd, scarce worth the praise?  
 They praise and they admire they know not what,  
 And know not whom, but as one leads the other;  
 And what delight to be by such extoll'd,  
 To live upon their tongues and be their talk? 55  
 Of whom to be disprais'd were no small praise,  
 His lot who dares be singularly good.  
 Th' intelligent among them and the wise  
 Are few, and glory scarce of few is rais'd.  
 This is true glory and renown, when God 60  
 Looking on the Earth, with approbation marks  
 The just man, and divulges him through Heaven  
 To all his angels, who with true applause  
 Recount his praises: thus he did to Job,  
 When to extend his fame through Heaven and Earth, 65  
 As thou to thy reproach may'st well remember,

He ask'd thee, "Hast thou seen my servant Job?"  
Famous he was in Heaven, on Earth less known;  
Where glory is false glory, attributed  
To things not glorious, men not worthy of fame. 70  
They err who count it glorious to subdue  
By conquest far and wide, to overrun  
Large countries, and in field great battles win,  
Great cities by assault: what do these worthies  
But rob and spoil, burn, slaughter, and enslave 75  
Peaceable nations, neighbouring, or remote,  
Made captive, yet deserving freedom more  
Than those their conquerors? who leave behind  
Nothing but ruin wheresoe'er they rove,  
And all the flourishing works of peace destroy; 80  
Then swell with pride, and must be titl'd Gods,  
Great Benefactors of mankind, Deliverers,  
Worshipt with temple, priest, and sacrifice.  
One is the son of Jove, of Mars the other;  
Till conqueror Death discover them scarce men, 85  
Rolling in brutish vices, and deform'd,  
Violent or shameful death their due reward.  
But if there be in glory aught of good,  
It may by means far different be attain'd,  
Without ambition, war, or violence; 90  
By deeds of peace, by wisdom eminent,  
By patience, temperance: I mention still  
Him whom thy wrongs, with saintly patience borne,  
Made famous in a land and times obscure;  
Who names not now with honour patient Job? 95  
Poor Socrates (who next more memorable?)  
By what he taught and suffer'd for so doing,  
For truth's sake suffering death unjust, lives now  
Equal in fame to proudest conquerors.  
Yet if for fame and glory aught be done, 100  
Aught suffer'd; if young African for fame  
His wasted country freed from Punic rage;  
The deed becomes unprais'd, the man at least,  
And loses, though but verbal, his reward.

Shall I seek glory then, as vain men seek  
 Oft not deserv'd? I seek not mine, but his  
 Who sent me; and thereby witness whence I am.'

105

To whom the Tempter murmuring thus repli'd.

'Think not so slight of glory; therein least  
 Resembling thy great Father; he seeks glory,  
 And for his glory all things made, all things  
 Orders and governs; nor content in Heaven  
 By all his angels glorifi'd, requires

110

Glory from men, from all men good or bad,  
 Wise or unwise, no difference, no exemption;  
 Above all sacrifice, or hallow'd gift

115

Glory he requires, and glory he receives  
 Promiscuous from all nations, Jew or Greek,  
 Or barbarous, nor exception hath declar'd;  
 From us his foes pronounc't glory he exacts.'

120

To whom our Saviour fervently repli'd.  
 'And reason; since his word all things produc'd,

Though chiefly not for glory as prime end,  
 But to show forth his goodness, and impart  
 His good communicable to every soul

125

Freely; of whom what could he less expect  
 Than glory and benediction, that is, thanks?

The slightest, easiest, readiest recompense

From them who could return him nothing else,  
 And not returning that would likeliest render  
 Contempt instead, dishonour, obloquy?

130

Hard recompense, unsuitable return

For so much good, so much beneficence.

But why should Man seek glory, who of his own  
 Hath nothing, and to whom nothing belongs  
 But condemnation, ignominy, and shame?

135

Who for so many benefits receiv'd

Turn'd recreant to God, ingrate and false,  
 And so of all true good himself despoil'd;

Yet, sacrilegious, to himself would take

140

That which to God alone of right belongs:

Yet so much bounty is in God, such grace,

That who advance his glory, not their own,  
Them he himself to glory will advance.  
So spake the Son of God; and here again  
Satan had not to answer, but stood struck  
With guilt of his own sin; for he himself  
Insatiable of glory had lost all:  
Yet of another plea bethought him soon.  
‘Of glory as thou wilt,’ said he, ‘so deem;  
Worth or not worth the seeking, let it pass.  
But to a kingdom thou art born, ordain’d  
To sit upon thy father David’s throne,  
By mother’s side thy father; though thy right  
Be now in powerful hands, that will not part  
Easily from possession won with arms:  
Judæa now and all the Promis’d Land,  
Reduc’t a province under Roman yoke,  
Obeys Tiberius; nor is always rul’d  
With temperate sway; oft have they violated  
The Temple, oft the Law with foul affronts,  
Abominations rather, as did once  
Antiochus: and think’st thou to regain  
Thy right by sitting still or thus retiring?  
So did not Maccabeus: he indeed  
Retir’d into the desert, but with arms:  
And o’er a mighty king so oft prevail’d,  
That by strong hand his family obtain’d,  
Tho’ priests, the crown, and David’s throne usurp’d,  
With Modin and her suburbs once content.  
If kingdom move thee not, let move thee zeal  
And duty; zeal and duty are not slow,  
But on occasion’s forelock watchful wait:  
They themselves rather are occasion best;  
Zeal of thy father’s house, duty to free  
Thy country from her heathen servitude.  
So shalt thou best fulfil, best verify  
The prophets old, who sung thy endless reign:  
The happier reign the sooner it begins:  
Reign then; what canst thou better do the while?’

To whom our Saviour answer thus return'd.  
 'All things are best fulfill'd in their due time;  
 And time there is for all things, Truth hath said:  
 If of my reign prophetic writ hath told  
 That it shall never end, so when begin 185  
 The Father in his purpose hath decreed;  
 He in whose hand all times and seasons roll.  
 What if he hath decreed that I shall first  
 Be tri'd in humble state, and things adverse,  
 By tribulations, injuries, insults, 190  
 Contempts, and scorns, and snares, and violence,  
 Suffering, abstaining, quietly expecting  
 Without distrust or doubt, that he may know  
 What I can suffer, how obey? Who best  
 Can suffer, best can do; best reign, who first 195  
 Well hath obey'd; just trial ere I merit  
 My exaltation without change or end.  
 But what concerns it thee, when I begin  
 My everlasting kingdom? Why art thou  
 Solicitous? What moves thy inquisition? 200  
 Know'st thou not that my rising is thy fall,  
 And my promotion will be thy destruction?'

To whom the Tempter inly rackt repli'd.  
 'Let that come when it comes; all hope is lost  
 Of my reception into grace: what worse? 205  
 For where no hope is left, is left no fear:  
 If there be worse, the expectation more  
 Of worse torments me than the feeling can.  
 I would be at the worst: worst is my port,  
 My harbour and my ultimate repose, 210  
 The end I would attain, my final good.  
 My error was my error, and my crime  
 My crime, whatever; for itself condemn'd,  
 And will alike be punish'd, whether thou  
 Reign or reign not; though to that gentle brow 215  
 Willingly could I fly, and hope thy reign,  
 From that placid aspect and meek regard,  
 Rather than aggravate my evil state,

Would stand between me and thy Father's ire,  
(Whose ire I dread more than the fire of Hell) 220  
A shelter and a kind of shading cool  
Interposition, as a summer's cloud.  
If I then to the worst that can be haste,  
Why move thy feet so slow to what is best,  
Happiest both to thyself and all the world, 225  
That thou who worthiest art should'st be their king?  
Perhaps thou linger'st in deep thoughts detain'd  
Of the enterprise so hazardous and high;  
No wonder; for though in thee be united  
What of perfection can in man be found, 230  
Or human nature can receive, consider,  
Thy life hath yet been private, most part spent  
At home, scarce view'd the Galilean towns,  
And once a year Jerusalem, few days'  
Short sojourn; and what thence could'st thou observe? 235  
The world thou hast not seen, much less her glory,  
Empires, and monarchs, and their radiant courts,  
Best school of best experience, quickest insight  
In all things that to greatest actions lead.  
The wisest, unexperienc't, will be ever 240  
Timorous and loath, with novice modesty,  
(As he who seeking asses found a kingdom,)  
Irresolute, unhardy, unadventurous:  
But I will bring thee where thou soon shalt quit  
Those rudiments, and see before thine eyes 245  
The monarchies of the Earth, their pomp and state;  
Suffieient introduction to inform  
Thee, of thyself so apt, in regal arts  
And regal mysteries; that thou may'st know  
How best their opposition to withstand.' 250  
With that (such power was given him then) he took  
The Son of God up to a mountain high.  
It was a mountain at whose verdant feet  
A spacious plain, outstretch't in circuit wide,  
Lay pleasant; from his side two rivers flow'd, 255  
Th' one winding, th' other straight, and left between

Fair champain with less rivers intervein'd,  
 Then meeting join'd their tribute to the sea;  
 Fertile of corn the glebe, of oil, and wine;  
 With herds the pastures throng'd, with flocks the hills;  
 Huge cities and high-towr'd, that well might seem 261  
 The seats of mightiest monarchs; and so large  
 The prospect was, that here and there was room  
 For barren desert, fountainless and dry.  
 To this high mountain top the Tempter brought 265  
 Our Saviour, and new train of words began.  
 'Well have we speeded, and o'er hill and dale,  
 Forest and field and flood, temples and towers  
 Cut shorter many a league; here thou behold'st  
 Assyria and her empire's ancient bounds, 270  
 Araxes and the Caspian lake; thence on  
 As far as Indus east, Euphrates west,  
 And oft beyond; to south the Persian bay,  
 And inaccessible the Arabian drouth:  
 Here Nineveh, of length within her wall 275  
 Several days' journey, built by Ninus old,  
 Of that first golden monarchy the seat,  
 And seat of Salmanassar, whose success  
 Israel in long captivity still mourns;  
 There Babylon the wonder of all tongues, 280  
 As antient, but rebuilt by him who twice  
 Judah and all thy father David's house  
 Led captive, and Jerusalem laid waste,  
 Till Cyrus set them free; Persepolis,  
 His city there thou seest, and Bactra there; 285  
 Ecbatana her structure vast there shows,  
 And Hecatompylos her hunderd gates;  
 There Susa by Choaspes, amber stream,  
 The drink of none but kings; of later fame,  
 Built by Emathian or by Parthian hands, 290  
 The great Seleucia, Nisibis, and there  
 Artaxata, Teredon, Ctesiphon,  
 Turning with easy eye thou may'st behold.  
 All these the Parthian, now some ages past,



By great Arsaces led, who founded first 295  
That empire, under his dominion holds,  
From the luxurious kings of Antioch won.  
And just in time thou com'st to have a view  
Of his great power; for now the Parthian king  
In Ctesiphon hath gather'd all his host 300  
Against the Scythian, whose incursions wild  
Have wasted Sogdiana; to her aid  
He marches now in haste; see, though from far,  
His thousands, in what martial equipage  
They issue forth, steel bows and shafts their arms, 305  
Of equal dread in flight, or in pursuit;  
All horsemen, in which fight they most excel;  
See how in warlike muster they appear,  
In rhombs, and wedges, and half-moons, and wings.  
He look't, and saw what numbers numberless 310  
The city gates outpour'd, light-armed troops  
In coats of mail and military pride;  
In mail their horses clad, yet fleet and strong,  
Prancing their riders bore, the flower and choice  
Of many provinces from bound to bound; 315  
From Arachosia, from Candaor east,  
And Margiana to the Hyrcanian cliffs  
Of Caucasus, and dark Iberian dales;  
From Atropatia and the neighbouring plains  
Of Adiabene, Media, and the south 320  
Of Susiana to Balsara's hav'n.  
He saw them in their forms of battle rang'd,  
How quick they wheel'd, and flying behind them shot  
Sharp sleet of arrowy showers against the face  
Of their pursuers, and overcame by flight; 325  
The field all iron cast a gleaming brown,  
Nor wanted clouds of foot, nor on each horn  
Cuirassiers all in steel for standing fight,  
Chariots, or elephants endorst with towers  
Of archers, nor of labouring pioneers  
A multitude with spades and axes arm'd 330  
To lay hills plain, fell woods, or valleys fill,

Or where plain was raise hill, or overlay  
 With bridges rivers proud, as with a yoke ;  
 Mules after these, camels and dromedaries, 335  
 And waggons fraught with utensils of war.  
 Such forces met not, nor so wide a camp,  
 When Agrican with all his northern powers  
 Besieg'd Albracca, as romances tell ;  
 The city of Gallaphrone, from whence to win 340  
 The fairest of her sex Angelica  
 His daughter, sought by many prowest knights,  
 Both Paynim, and the peers of Charlemane.  
 Such and so numerous was their chivalry :  
 At sight whereof the Fiend yet more presum'd, 345  
 And to our Saviour thus his words renew'd.  
 ' That thou mayst know I seek not to engage  
 Thy virtue, and not every way secure  
 On no slight grounds thy safety ; hear and mark  
 To what end I have brought thee hither and shew 350  
 All this fair sight : thy kingdom though foretold  
 By prophet or by angel, unless thou  
 Endeavour, as thy father David did,  
 Thou never shalt obtain ; prediction still  
 In all things, and all men, supposes means ; 355  
 Without means us'd, what it predicts revokes.  
 But say thou wert possess'd of David's throne.  
 By free consent of all, none opposite,  
 Samaritan or Jew ; how couldst thou hope  
 Long to enjoy it quiet and secure, 360  
 Between two such enclosing enemies,  
 Roman and Parthian ? Therefore one of these  
 Thou must make sure thy own ; the Parthian first  
 By my advice, as nearer and of late  
 Found able by invasion to annoy 365  
 Thy country and captive lead away her kings,  
 Antigonus, and old Hyrcanus bound,  
 Maugre the Roman : it shall be my task  
 To render thee the Parthian at dispose,  
 Choose which thou wilt, by conquest or by league : 370

By him thou shalt regain, without him not,  
 That which alone can truly re-install thee  
 In David's royal seat, his true successor,  
 Deliverance of thy brethren, those ten tribes,  
 Whose offspring in his territory yet serve  
 In Habor, and among the Medes dispers't: 375  
 Ten sons of Jacob, two of Joseph, lost  
 Thus long from Israel, serving as of old  
 Their fathers in the land of Egypt serv'd,  
 This offer sets before thee to deliver. 380  
 These if from servitude thou shalt restore  
 To their inheritance, then, nor till then,  
 Thou on the throne of David in full glory,  
 From Egypt to Euphrates and beyond  
 Shalt reign, and Rome or Cæsar not need fear.' 385  
 To whom our Saviour answer'd thus unmov'd.  
 ' Much ostentation vain of fleshly arm,  
 And fragile arms, much instrument of war,  
 Long in preparing, soon to nothing brought,  
 Before mine eyes thou hast set; and in my ear 390  
 Vented much policy, and projects deep  
 Of enemies, of aids, battles and leagues,  
 Plausible to the world, to me worth naught.  
 Means I must use, thou say'st, prediction else  
 Will unpredict and fail me of the throne: 395  
 My time, I told thee, (and that time for thee  
 Were better farthest off) is not yet come:  
 When that comes think not thou to find me slack  
 On my part aught endeavouring, or to need  
 Thy politic maxims, or that cumbersome 400  
 Luggage of war there shown me, argument  
 Of human weakness rather than of strength.  
 My brethren, as thou call'st them, those ten tribes  
 I must deliver, if I mean to reign  
 David's true heir, and his full sceptre sway 405  
 To just extent over all Israel's sons;  
 But whence to thee this zeal? Where was it then  
 For Israel, or for David, or his throne,

When thou stood'st up his Tempter to the pride  
 Of numbring Israel, which cost the lives 410  
 Of threescore and ten thousand Israelites  
 By three days' pestilence? such was thy zeal  
 To Israel then, the same that now to me.  
 As for those captive tribes, themselves were they  
 Who wrought their own captivity, fell off 415  
 From God to worship calves, the deities  
 Of Egypt, Baal next and Ashtaroth,  
 And all the idolatries of heathen round,  
 Besides their other worse than heath'nish crimes;  
 Nor in the land of their captivity 420  
 Humbled themselves, or penitent besought  
 The God of their forefathers; but so di'd  
 Impenitent, and left a race behind  
 Like to themselves, distinguishable scarce  
 From Gentiles, but by circumcision vain, 425  
 And God with idols in their worship join'd.  
 Should I of these the liberty regard,  
 Who freed, as to their antient patrimony,  
 Unhumbl'd, unrepentant, unreform'd,  
 Headlong would follow; and to their Gods, perhaps, 430  
 Of Bethel and of Dan? No; let them serve  
 Their enemies, who serve idols with God.  
 Yet he at length, time to himself best known,  
 Remembring Abraham, by some wondrous call  
 May bring them back repentant and sincere, 435  
 And at their passing cleave the Assyrian flood,  
 While to their native land with joy they haste;  
 As the Red Sea and Jordan once he cleft,  
 When to the Promis'd Land their fathers pass'd:  
 To his due time and providence I leave them.' 440  
 So spake Israel's true King, and to the Fiend  
 Made answer meet, that made void all his wiles.  
 So fares it when with truth falsehood contends.

## BOOK IV.

PERPLEX'D and troubl'd at his bad success  
The Tempter stood, nor had what to reply,  
Discover'd in his fraud, thrown from his hope  
So oft, and the persuasive rhetoric  
That sleek't his tongue, and won so much on Eve,  
So little here, nay lost; but Eve was Eve;  
This far his over-match, who self-deceiv'd  
And rash, before-hand had no better weigh'd  
The strength he was to cope with, or his own:  
But as a man who had been matchless held  
In cunning, over-reach't where least he thought,  
To save his credit, and for very spite  
Still will be tempting him who foils him still,  
And never cease, though to his shame the more;  
Or as a swarm of flies in vintage time,  
About the wine-press where sweet must is pour'd,  
Beat off, returns as oft with humming sound;  
Or surging waves against a solid rock,  
Though all to shivers dash't, the assault renew,  
Vain batt'ry, and in froth or bubbles end;  
So Satan, whom repulse upon repulse  
Met ever, and to shameful silence brought,  
Yet gives not o'er, though desperate of success,  
And his vain importunity pursues.  
He brought our Saviour to the western side  
Of that high mountain, whence he might behold  
Another plain, long but in breadth not wide,  
Wash'd by the southern sea, and on the north

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To equal length back'd with a ridge of hills,  
 That screen'd the fruits of the earth and seats of men 30  
 From cold Septentrion blasts; thence in the midst  
 Divided by a river, of whose banks  
 On each side an imperial city stood,  
 With towers and temples proudly elevate  
 On seven small hills, with palaces adorn'd, 35  
 Porches and theatres, baths, aqueducts,  
 Statues and trophies, and triumphal arcs,  
 Gardens and groves, presented to his eyes,  
 Above the highth of mountains interpos'd:  
 By what strange parallax or optic skill 40  
 Of vision, multiplied through air, or glass  
 Of telescope, were curious to inquire:  
 And now the Tempter thus his silence broke.  
 'The city which thou seest no other deem  
 Than great and glorious Rome, queen of the Earth, 45  
 So far renown'd, and with the spoils enricht  
 Of nations; there the Capitol thou seest,  
 Above the rest lifting his stately head  
 On the Tarpeian rock, her citadel  
 Impregnable; and there mount Palatine 50  
 The imperial palace, compass huge, and high  
 The structure, skill of noblest architects,  
 With gilded battlements conspicuous far,  
 Turrets and terraces, and glittering spires:  
 Many a fair edifice besides, more like 55  
 Houses of gods, (so well I have dispos'd  
 My aery microscope) thou may'st behold  
 Outside and inside both, pillars and roofs,  
 Carv'd work, the hand of fam'd artificers  
 In cedar, marble, ivory, or gold. 60  
 Thence to the gates cast round thine eye, and see  
 What conflux issuing forth, or entering in;  
 Prætors, pro-consuls to their provinces  
 Hasting or on return, in robes of state;  
 Lictors and rods, the ensigns of their power, 65  
 Legions and cohorts, turms of horse and wings:

Or embassies from regions far remote,  
In various habits, on the Appian road,  
Or on the Emilian; some from farthest south,  
Syene, and where the shadow both way falls, 70  
Meroe, Nilotic isle; and more to west,  
The realm of Bocchus to the Black-moor sea;  
From the Asian kings, and Parthian among these;  
From India and the golden Chersonese,  
And utmost Indian isle Taprobane, 75  
Dusk faces with white silken turbants wreath'd;  
From Gallia, Gades, and the British west:  
Germans and Scythians, and Sarmatians north  
Beyond Danubius to the Tauric pool.  
All nations now to Rome obedience pay, 80  
To Rome's great emperor, whose wide domain,  
In ample territory, wealth and power,  
Civility of manners, arts, and arms,  
And long renown, thou justly may'st prefer  
Before the Parthian. These two thrones except, 85  
The rest are barbarous, and scarce worth the sight,  
Shar'd among petty kings too far remov'd;  
These having shown thee, I have shown thee all  
The kingdoms of the world, and all their glory.  
This emperor hath no son, and now is old, 90  
Old and lascivious, and from Rome retir'd  
To Capreæ, an island small but strong,  
On the Campanian shore, with purpose there  
His horrid lusts in private to enjoy;  
Committing to a wicked favourite 95  
All public cares, and yet of him suspicious,  
Hated of all, and hating; with what ease  
Endu'd with regal virtues as thou art,  
Appearing, and beginning noble deeds,  
Might'st thou expel this monster from his throne 100  
Now made a sty, and in his place ascending,  
A victor people free from servile yoke!  
And with my help thou may'st; to me the power  
Is given, and by that right I give it thee.

Aim therefore at no less than all the world; 105  
 Aim at the highest: without the highest attain'd,  
 Will be for thee no sitting, or not long  
 On David's throne, be prophesi'd what will.'

To whom the Son of God unmov'd repli'd. 110  
 'Nor doth this grandeur and majestic show

Of luxury, though call'd magnificence,  
 More than of arms before, allure mine eye,  
 Much less my mind; though thou should'st add to tell  
 Their sumptuous gluttonies, and gorgeous feasts  
 On citron tables or Atlantic stone, 115

(For I have also heard, perhaps have read)  
 Their wines of Setia, Cales, and Falerne,  
 Chios and Crete, and how they quaff in gold,  
 Crystal and myrrhine cups emboss'd with gems  
 And studs of pearl: to me should'st tell, who thirst 120  
 And hunger still: then embassies thou show'st  
 From nations far and nigh: what honour that?

But tedious waste of time to sit and hear  
 So many hollow compliments and lies,  
 Outlandish flatteries? Then proceed'st to talk 125

Of the emperor, how easily subdu'd,  
 How gloriously: I shall, thou say'st, expel  
 A brutish monster; what if I withal  
 Expel a Devil who first made him such?  
 Let his tormenter conscience find him out; 130

For him I was not sent: nor yet to free  
 That people victor once, now vile and base,  
 Deservedly made vassal, who once just,  
 Frugal and mild, and temperate, conquer'd well,  
 But govern ill the nations under yoke, 135

Peeling their provinces, exhausted all  
 By lust and rapine; first ambitious grown  
 Of triumph, that insulting vanity;  
 Then cruel, by their sports to blood inur'd  
 Of fighting beasts, and men to beasts expos'd; 140

Luxurious by their wealth, and greedier still,  
 And from the daily scene effeminate.



What wise and valiant man would seek to free  
 These, thus degenerate, by themselves enslav'd?  
 Or could of inward slaves make outward free? 145  
 Know therefore, when my season comes to sit  
 On David's throne, it shall be like a tree  
 Spreading and overshadowing all the Earth;  
 Or as a stone that shall to pieces dash  
 All monarchies besides throughout the world; 150  
 And of my kingdom there shall be no end:  
 Means there shall be to this; but what the means  
 Is not for thee to know, nor me to tell.'

To whom the Tempter impudent repli'd.  
 'I see all offers made by me how slight 155  
 Thou valu'st, because offer'd, and reject'st:  
 Nothing will please the difficult and nice,  
 Or nothing more than still to contradict:  
 On the other side know also thou, that I  
 On what I offer set as high esteem, 160  
 Nor what I part with mean to give for naught;  
 All these which in a moment thou behold'st,  
 The kingdoms of the world, to thee I give,  
 For giv'n to me, I give to whom I please,  
 No trifle; yet with this reserve, not else, 165  
 On this condition, if thou wilt fall down,  
 And worship me as thy superior Lord,  
 Easily done, and hold them all of me;  
 For what can less so great a gift deserve?'

Whom thus our Saviour answer'd with disdain. 170  
 'I never lik'd thy talk, thy offers less;  
 Now both abhor, since thou hast dar'd to utter  
 The abominable terms, impious condition:  
 But I endure the time, till which expir'd  
 Thou hast permission on me. It is written, 175  
 The first of all commandments, "Thou shalt worship  
 The Lord thy God, and only him shalt serve;"  
 And dar'st thou to the Son of God propound  
 To worship thee accurst? now more accurst  
 For this attempt bolder than that on Eve, 180

And more blasphemous; which expect to rue.  
The kingdoms of the world to thee were giv'n?  
Permitted rather, and by thee usurp't,  
Other donation none thou canst produce.  
If given, by whom but by the King of kings, 185  
God over all supreme? If giv'n to thee,  
By thee how fairly is the Giver now  
Repaid! But gratitude in thee is lost  
Long since. Wert thou so void of fear or shame,  
As offer them to me the Son of God? 190  
To me my own, on such abhorred pact,  
That I fall down and worship thee as God?  
Get thee behind me; plain thou now appear'st  
That Evil one, Satan for ever damn'd.'

To whom the Fiend, with fear abasht, repli'd. 195  
'Be not so sore offended, Son of God,  
(Though sons of God both angels are and men)  
If I to try whether in higher sort  
Than these thou bear'st that title, have propos'd  
What both from men and angels I receive, 200  
Tetrarchs of fire, air, flood, and on the earth,  
Nations beside from all the quarter'd winds,  
God of this world invok't, and world beneath;  
Who then thou art, whose coming is foretold  
To me most fatal, me it most concerns; 205  
The trial hath indamag'd thee no way,  
Rather more honour left and more esteem;  
Me nought advantag'd, missing what I aim'd.  
Therefore let pass, as they are transitory,  
The kingdoms of this world; I shall no more 210  
Advise thee; gain them as thou canst, or not.  
And thou thyself seem'st otherwise inclin'd  
Than to a worldly crown; addicted more  
To contemplation and profound dispute,  
As by that early action may be judg'd, 215  
When slipping from thy mother's eye, thou went'st  
Alone into the temple, there wast found  
Among the gravest Rabbies, disputant

On points and questions fitting Moses' chair,  
 Teaching, not taught. The childhood shews the man, 220  
 As morning shews the day: be famous then  
 By wisdom; as thy empire must extend,  
 So let extend thy mind o'er all the world  
 In knowledge, all things in it comprehend.  
 All knowledge is not couch't in Moses' law, 225  
 The Pentateuch, or what the Prophets wrote;  
 The Gentiles also know, and write, and teach  
 To admiration, led by Nature's light;  
 And with the Gentiles much thou must converse,  
 Ruling them by persuasion, as thou mean'st; 230  
 Without their learning how wilt thou with them,  
 Or they with thee hold conversation meet?  
 How wilt thou reason with them, how refute  
 Their idolisms, traditions, paradoxes?  
 Error by his own arms is best evinc't. 235  
 Look once more, ere we leave this specular mount,  
 Westward, much nearer by southwest, behold;  
 Where on the Ægean shore a city stands  
 Built nobly, pure the air, and light the soil;  
 Athens, the eye of Greece, mother of arts 240  
 And eloquence, native to famous wits  
 Or hospitable, in her sweet recess,  
 City or suburban, studious walks and shades.  
 See there the olive grove of Academe,  
 Plato's retirement, where the Attic bird 245  
 Trills her thick-warbl'd notes the summer long;  
 There flowery hill Hymettus, with the sound  
 Of bees' industrious murmur, oft invites  
 To studious musing; there Ilissus rolls  
 His whispering stream: within the walls then view 250  
 The schools of ancient sages; his who bred  
 Great Alexander to subdue the world,  
 Lyceum there, and painted Stoa next:  
 There shalt thou hear and learn the secret power  
 Of harmony, in tones and numbers hit 255  
 By voice or hand; and various-measur'd verse,

Æolian charms and Dorian lyric odes,  
And his, who gave them breath, but higher sung,  
Blind Melesigenes thence Homer call'd,  
Whose poem Phœbus challeng'd for his own. 260  
Thence what the lofty grave tragedians taught  
In chorus or Iambic, teachers best  
Of moral prudence, with delight receiv'd  
In brief sententious precepts, while they treat  
Of fate, and chance, and change in human life, 265  
High actions and high passions best describing:  
Thence to the famous orators repair,  
Those ancient, whose resistless eloquence  
Wielded at will that fierce democracy,  
Shook the Arsenal and fulmin'd over Greece 270  
To Macedon, and Artaxerxes' throne:  
To sage Philosophy next lend thine ear,  
From Heaven descended to the low-roof't house  
Of Socrates; see there his tenement,  
Whom well inspir'd the oracle pronounc'd 275  
Wisest of men; from whose mouth issu'd forth  
Mellifluous streams, that water'd all the schools  
Of Academics old and new, with those  
Surnam'd Peripatetics, and the sect  
Epicurean, and the Stoic severe; 280  
These here revolve, or, as thou lik'st, at home,  
Till time mature thee to a kingdom's weight;  
These rules will render thee a king complete  
Within thyself, much more with empire join'd.'

To whom our Saviour sagely thus repli'd. 285  
'Think not but that I know these things, or think  
I know them not; not therefore am I short  
Of knowing what I ought: he who receives  
Light from above, from the fountain of light,  
No other doctrine needs, though granted true; 290  
But these are false, or little else but dreams,  
Conjectures, fancies, built on nothing firm.  
The first and wisest of them all profess'd  
To know this only, that he nothing knew;

The next to fabling fell, and smooth conceits; 295  
 A third sort doubted all things, though plain sense;  
 Others in virtue plac'd felicity,  
 But virtue join'd with riches and long life;  
 In corporal pleasure he, and careless ease;  
 The Stoic last in philosophic pride, 300  
 By him call'd virtue; and his virtuous man,  
 Wise, perfect in himself, and all possessing  
 Equal to God, oft shames not to prefer,  
 As fearing God nor man, condemning all  
 Wealth, pleasure, pain, or torment, death and life, 305  
 Which when he lists, he leaves; or boasts he can,  
 For all his tedious talk is but vain boast,  
 Or subtle shifts conviction to evade.  
 Alas, what can they teach, and not mislead!  
 Ignorant of themselves, of God much more, 310  
 And how the world began, and how Man fell  
 Degraded by himself, on grace depending?  
 Much of the soul they talk, but all awry,  
 And in themselves seek virtue, and to themselves  
 All glory arrogate, to God give none; 315  
 Rather accuse him under usual names,  
 Fortune and Fate, as one regardless quite  
 Of mortal things. Who therefore seeks in these  
 True wisdom, finds her not; or by delusion  
 Far worse, her false resemblance only meets, 320  
 An empty cloud. However, many books,  
 Wise men have said, are wearisome; who reads  
 Incessantly, and to his reading brings not  
 A spirit and judgment equal or superior,  
 (And what he brings what needs he elsewhere seek?) 325  
 Uncertain and unsettl'd still remains,  
 Deep verst in books and shallow in himself,  
 Crude or intoxicate, collecting toys  
 And trifles for choice matters, worth a sponge;  
 As children gathering pebbles on the shore. 330  
 Or if I would delight my private hours  
 With music or with poem, where so soon

As in our native language can I find  
 That solace? All our law and story strew'd  
 With hymns, our psalms with artful terms inscrib'd, 335  
 Our Hebrew songs and harps, in Babylon  
 That pleas'd so well our victors' ear, declare  
 That rather Greece from us these arts deriv'd;  
 Ill imitated, while they loudest sing  
 The vices of their deities, and their own, 340  
 In fable, hymn, or song, so personating  
 Their gods ridiculous, and themselves past shame.  
 Remove their swelling epithets thick laid  
 As varnish on a harlot's cheek, the rest,  
 Thin sown with aught of profit or delight, 345  
 Will far be found unworthy to compare  
 With Sion's songs, to all true tastes excelling,  
 Where God is praised aright, and godlike men,  
 The Holiest of Holies, and his saints;  
 Such are from God inspir'd, not such from thee; 350  
 Unless where moral virtue is express't  
 By light of Nature not in all quite lost.  
 Their orators thou then extoll'st, as those  
 The top of eloquence, statist indeed,  
 And lovers of their country, as may seem; 355  
 But herein to our prophets far beneath,  
 As men divinely taught, and better teaching  
 The solid rules of civil government,  
 In their majestic unaffected style  
 Than all the oratory of Greece and Rome. 360  
 In them is plainest taught, and easiest learnt,  
 What makes a nation happy, and keeps it so,  
 What ruins kingdoms, and lays cities flat;  
 These only with our Law best form a king.  
 So spake the Son of God; but Satan, now 365  
 Quite at a loss, for all his darts were spent,  
 Thus to our Saviour with stern brow repli'd.

' Since neither wealth nor honour, arms, nor arts,  
 Kingdom nor empire pleases thee, nor aught

By me propos'd in life contemplative 370  
Or active, tended on by glory or fame,  
What dost thou in this world? The wilderness  
For thee is fittest place; I found thee there,  
And thither will return thee; yet remember  
What I foretel thee, soon thou shalt have cause 375  
To wish thou never hadst rejected thus  
Nicely or cautiously my offer'd aid,  
Which would have set thee in short time with ease  
On David's throne, or throne of all the world,  
Now at full age, fulness of time, thy season, 380  
When prophecies of thee are best fulfill'd.  
Now contrary, if I read aught in Heaven,  
Or Heav'n write aught of Fate, by what the stars  
Voluminous, or single characters,  
In their conjunction met, give me to spell, 385  
Sorrows, and labours, opposition, hate  
Attend thee, scorns, reproaches, injuries,  
Violence and stripes, and lastly cruel death.  
A kingdom they portend thee, but what kingdom  
Real or allegoric, I discern not; 390  
Nor when; eternal sure, as without end,  
Without beginning; for no date prefix'd  
Directs me in the starry rubric set.  
So saying he took (for still he knew his power  
Not yet expir'd) and to the wilderness 395  
Brought back the Son of God, and left him there,  
Feigning to disappear. Darkness now rose,  
As day-light sunk, and brought in lowring Night,  
Her shadowy offspring; unsubstantial both,  
Privation mere of light and absent day. 400  
Our Saviour, meek and with untroubl'd mind  
After his aëry jaunt, though hurried sore,  
Hungry and cold betook him to his rest,  
Wherever; under some concourse of shades  
Whose branching arms thick intertwin'd might shield 405  
From dews and damps of night his shelter'd head;

But shelter'd slept in vain: for at his head  
 The Tempter watch'd, and soon with ugly dreams  
 Disturb'd his sleep; and either tropic now  
 'Gan thunder, and both ends of Heav'n the clouds 410  
 From many a horrid rift abortive pour'd  
 Fierce rain with lightning mixt, water with fire  
 In ruin reconcil'd: nor slept the winds  
 Within their stony caves, but rush'd abroad  
 From the four hinges of the world, and fell 415  
 On the vext wilderness, whose tallest pines,  
 Though rooted deep as high, and sturdiest oaks  
 Bow'd their stiff necks, loaden with stormy blasts,  
 Or torn up sheer. Ill wast thou shrouded then,  
 O patient Son of God, yet only stood'st 420  
 Unshaken; nor yet staid the terror there:  
 Infernal ghosts, and hellish furies round  
 Environ'd thee; some howl'd, some yell'd, some shriek'd,  
 Some bent at thee their fiery darts, while thou  
 Sat'st unappall'd in calm and sinless peace. 425  
 Thus pass'd the night so foul, till morning fair  
 Came forth with pilgrim steps in amice gray;  
 Who with her radiant finger still'd the roar  
 Of thunder, chas'd the clouds, and laid the winds,  
 And grisly spectres which the Fiend had rais'd 430  
 To tempt the Son of God with terrors dire.  
 But now the sun with more effectual beams  
 Had cheer'd the face of Earth, and dri'd the wet  
 From drooping plant, or dropping tree; the birds  
 Who all things now beheld more fresh and green, 435  
 After a night of storm so ruinous,  
 Clear'd up their choicest notes in bush and spray  
 To gratulate the sweet return of morn.  
 Nor yet amidst this joy and brightest morn  
 Was absent, after all his mischief done, 440  
 The Prince of Darkness; glad would also seem  
 Of this fair change, and to our Saviour came;  
 Yet with no new device, they all were spent,



Rather by this his last affront resolv'd,  
Desperate of better course, to vent his rage 445  
And mad despite to be so oft repell'd.  
Him walking on a sunny hill he found,  
Back'd on the north and west by a thick wood;  
Out of the wood he starts in wonted shape;  
And in a careless mood thus to him said. 450  
    'Fair morning yet betides thee, Son of God,  
After a dismal night: I heard the wrack  
As earth and sky would mingle; but myself  
Was distant; and these flaws, though mortals fear them  
As dangerous to the pillar'd frame of Heaven, 455  
Or to the earth's dark basis underneath,  
Are to the main as inconsiderable,  
And harmless, if not wholesome, as a sneeze  
To man's less universe, and soon are gone;  
Yet as being oftentimes noxious where they light 460  
On man, beast, plant, wasteful and turbulent,  
Like turbulences in the affairs of men,  
Over whose heads they roar, and seem to point,  
They oft foreshignify and threaten ill:  
This tempest at this desert most was bent; 465  
Of men at thee, for only thou here dwell'st.  
Did I not tell thee, if thou didst reject  
The perfect season offer'd with my aid  
To win thy destin'd seat, but wilt prolong  
All to the push of Fate, pursue thy way 470  
Of gaining David's throne no man knows when,  
For both the when and how is no where told,  
Thou shalt be what thou art ordain'd, no doubt;  
For angels have proclaim'd it, but concealing  
The time and means: each act is rightliest done, 475  
Not when it must, but when it may be best.  
If thou observe not this, be sure to find  
What I foretold thee, many a hard assay  
Of dangers, and adversities, and pains,  
Ere thou of Israel's sceptre get fast hold; 480

Whereof this ominous night that clos'd thee round,  
 So many terrors, voices, prodigies  
 May warn thee, as a sure foregoing sign.'

So talk'd he, while the Son of God went on  
 And staid not, but in brief him answer'd thus. 485

'Me worse than wet thou find'st not; other harm  
 Those terrors which thou speak'st of did me none;  
 I never fear'd they could, though noising loud  
 And threat'ning nigh: what they can do as signs  
 Betok'ning or ill boding, I contemn 490  
 As false portents, not sent from God, but thee;  
 Who knowing I shall reign past thy preventing,  
 Obtrud'st thy offer'd aid, that I accepting  
 At least might seem to hold all power of thee,  
 Ambitious spirit, and wouldst be thought my God; 495  
 And storm'st refus'd, thinking to terrify  
 Me to thy will; desist, thou art discern'd,  
 And toil'st in vain, nor me in vain molest.'

To whom the Fiend now swoln with rage repli'd:  
 'Then hear, O Son of David, Virgin-born; 500  
 For Son of God to me is yet in doubt;  
 Of the Messiah I had heard foretold  
 By all the prophets; of thy birth at length,  
 Announc't by Gabriel with the first I knew,  
 And of the angelic song in Bethlehem field, 505  
 On thy birth-night, that sung thee Saviour born.  
 From that time seldom have I ceas'd to eye  
 Thy infancy, thy childhood, and thy youth,  
 Thy manhood last, though yet in private bred;  
 Till at the ford of Jordan, whither all 510  
 Flock'd to the Baptist, I among the rest,  
 Though not to be baptiz'd, by voice from Heav'n  
 Heard thee pronounc'd the Son of God belov'd.  
 Thenceforth I thought thee worth my nearer view  
 And narrower scrutiny, that I might learn 515  
 In what degree or meaning thou art call'd  
 The Son of God; which bears no single sense.

The Son of God I also am, or was;  
And if I was, I am; relation stands;  
All men are sons of God; yet thee I thought 520  
In some respect far higher so declar'd.  
Therefore I watch'd thy footsteps from that hour,  
And follow'd thee still on to this waste wild;  
Where by all best conjectures I collect  
Thou art to be my fatal enemy. 525  
Good reason then, if I beforehand seek  
To understand my adversary, who  
And what he is; his wisdom, power, intent;  
By parle or composition, truce or league  
To win him, or win from him what I can. 530  
And opportunity I here have had  
To try thee, sift thee, and confess have found thee  
Proof against all temptation as a rock  
Of adamant, and as a centre, firm;  
To the utmost of mere man both wise and good, 535  
Not more; for honours, riches, kingdoms, glory,  
Have been before contemn'd, and may again:  
Therefore to know what more thou art than man,  
Worth naming Son of God by voice from Heav'n,  
Another method I must now begin.' 540  
So saying he caught him up, and without wing  
Of hippogrif bore through the air sublime,  
Over the wilderness and o'er the plain;  
Till underneath them fair Jerusalem,  
The holy city, lifted high her towers, 545  
And higher yet the glorious Temple rear'd  
Her pile, far off appearing like a mount  
Of alabaster, topt with golden spires:  
There on the highest pinnacle he set  
The Son of God; and added thus in scorn. 550  
'There stand, if thou wilt stand; to stand upright  
Will ask thee skill; I to thy Father's house  
Have brought thee, and highest plac't: highest is best:  
Now show thy progeny; if not to stand,

Cast thyself down ; safely if Son of God : 555  
 For it is written, " He will give command  
 Concerning thee to his angels, in their hands  
 They shall uplift thee, lest at any time  
 Thou chance to dash thy foot against a stone."

To whom thus Jesus : ' Also it is written 560  
 " Tempt not the Lord thy God." ' He said, and stood.

But Satan smitten with amazement fell,  
 As when Earth's son, Antæus (to compare  
 Small things with greatest) in Itrassa strove  
 With Jove's Alcides, and oft foil'd still rose, 565

Receiving from his mother Earth new strength,  
 Fresh from his fall, and fiercer grapple join'd,  
 Thrott'l'd at length in th' air, expir'd and fell ;  
 So after many a foil the Tempter proud,  
 Renewing fresh assaults, amidst his pride, 570  
 Fell whence he stood to see his victor fall.

And as that Theban monster, that propos'd  
 Her riddle, and him who solv'd it not devour'd,  
 That once found out and solv'd, for grief and spite  
 Cast herself headlong from th' Ismenian steep ; 575  
 So struck with dread and anguish fell the Fiend,

And to his crew, that sat consulting, brought  
 Joyless triumphals of his hop't success,  
 Ruin, and desperation, and dismay,  
 Who durst so proudly tempt the Son of God. 580

So Satan fell : and straight a fiery globe  
 Of angels on full sail of wing flew nigh,  
 Who on their plummy vans receiv'd him soft  
 From his uneasy station, and upbore,  
 As on a floating couch through the blithe air ; 585  
 Then in a flow'ry valley set him down

On a green bank, and set before him spread  
 A table of celestial food, divine,  
 Ambrosial, fruits fetch'd from the Tree of Life,  
 And from the Fount of Life ambrosial drink, 590  
 That soon refresh'd him wearied, and repair'd

What hunger, if aught hunger had impair'd,  
Or thirst; and as he fed, angelic quires  
Sung heavenly anthems of his victory  
Over temptation, and the Tempter proud. 595  
    'True Image of the Father, whether thron'd  
In the bosom of bliss, and light of light  
Conceiving, or remote from Heav'n, enshrind  
In fleshly tabernacle, and human form,  
Wandering the wilderness; whatever place, 600  
Habit, or state, or motion, still expressing  
The Son of God, with godlike force endu'd  
Against th' Attempter of thy Father's throne,  
And Thief of Paradise! him long of old  
Thou didst debel, and down from Heav'n cast 605  
With all his army; now thou hast aveng'd  
Supplanted Adam, and by vanquishing  
Temptation, hast regain'd lost Paradise,  
And frustrated the conquest fraudulent.  
He never more henceforth will dare set foot 610  
In Paradise to tempt; his snares are broke;  
For though that seat of earthly bliss be fail'd,  
A fairer Paradise is founded now  
For Adam and his chosen sons, whom thou,  
A Saviour art come down to reinstall, 615  
Where they shall dwell secure, when time shall be,  
Of Tempter and temptation without fear.  
But thou, infernal Serpent, shalt not long  
Rule in the clouds; like an autumnal star  
Or lightning thou shalt fall from Heav'n, trod down 620  
Under his feet: for proof, ere this thou feel'st  
Thy wound, yet not thy last and deadliest wound  
By this repulse receiv'd, and hold'st in Hell  
No triumph; in all her gates Abaddon rues  
Thy bold attempt; hereafter learn with awe 625  
To dread the Son of God: he all unarm'd  
Shall chase thee with the terror of his voice  
From thy demoniac holds, possession foul,

Thee and thy legions; yelling they shall fly,  
And beg to hide them in a herd of swine,  
Lest he command them down into the deep,  
Bound, and to torment sent before their time.  
Hail Son of the Most High, heir of both worlds,  
Queller of Satan, on thy glorious work  
Now enter, and begin to save mankind.'

630

635

Thus they the Son of God our Saviour meek  
Sung Victor, and from heavenly feast refresh't,  
Brought on his way with joy; he unobserv'd,  
Home to his mother's house private return'd.

SAMSON AGONISTES.

## OF THAT SORT OF DRAMATIC POEM

WHICH IS CALLED

### TRAGEDY.

*Τραγωδία μίμησις πράξεως σπουδαίας . . . δι' ἔλεον καὶ φόβον περαίνουσα τὴν  
τῶν τοιούτων καθήμάτων κάθαρσιν.* Aristotle, Poet. vi.

*Tragoedia est imitatio actionis seriae . . . per misericordiam et metum perficiens talium  
affectuum lustrationem.*

TRAGEDY, as it was antiently composed, hath been ever held the gravest, moralest, and most profitable of all other poems: therefore said by Aristotle to be of power by raising pity and fear, or terror, to purge the mind of those and such like passions; that is, to temper and reduce them to just measure with a kind of delight, stirred up by reading or seeing those passions well imitated. Nor is Nature wanting in her own effects to make good his assertion; for so in physic things of melancholy hue and quality are used against melancholy, sour against sour, salt to remove salt humours. Hence philosophers and other gravest writers, as Cicero, Plutarch, and others, frequently cite out of tragic poets, both to adorn and illustrate their discourse. The apostle Paul himself thought it not unworthy to insert a verse of Euripides into the text of Holy Scripture, 1 Cor. xv. 33; and Paræus commenting on the Revelation, divides the whole book as a tragedy, into acts distinguished each by a chorus of heavenly harpings and song between. Heretofore men in highest dignity have laboured not a little to be thought able to compose a tragedy. Of that honour Dionysius the elder was no less ambitious, than before of his attaining to the tyranny. Augustus Cæsar also had begun his Ajax, but unable to please his own judgment with what he had begun, left it unfinished. Seneca the philosopher is by some thought the author of those tragedies (at least the best of them) that go under that name. Gregory Nazianzen, a Father of the Church, thought it not unbeseeming the sanctity of his person



to write a tragedy, which he entitled 'Christ Suffering.' This is mentioned to vindicate tragedy from the small esteem or rather infamy, which in the account of many it undergoes at this day with other common interludes; happening through the poet's error of intermixing comic stuff with tragic sadness and gravity; or introducing trivial and vulgar persons, which by all judicious hath been counted absurd; and brought in without discretion, corruptly to gratify the people. And though antient tragedy use no prologue, yet using sometimes, in case of self-defence, or explanation, that which Martial calls an epistle; in behalf of this tragedy coming forth after the antient manner, much different from what among us passes for best, thus much beforehand may be epistled; that Chorus is here introduced after the Greek manner, not antient only but modern, and still in use among the Italians. In the modelling therefore of this poem, with good reason, the antients and Italians are rather followed, as of much more authority and fame. The measure of verse used in the Chorus is of all sorts, called by the Greeks Monostrophic, or rather Apolelymenon, without regard had to Strophe, Antistrophe or Epode, which were a kind of stanzas framed only for the music, then used with the Chorus that sung; not essential to the poem, and therefore not material; or being divided into stanzas or pauses, they may be called Allæostropha. Division into act and scene referring chiefly to the stage (to which this work never was intended) is here omitted.

It suffices if the whole drama be found not produced beyond the fifth act. Of the style and uniformity, and that commonly called the plot, whether intricate or explicit, which is nothing indeed but such economy or disposition of the fable as may stand best with verisimilitude and decorum; they only will best judge who are not unacquainted with Æschylus, Sophocles, and Euripides, the three tragic poets unequalled yet by any, and the best rule to all who endeavour to write tragedy. The circumscription of time wherein the whole drama begins and ends, is according to antient rule, and best example, within the space of twenty-four hours.

## THE ARGUMENT.

SAMSON made captive, blind, and now in the prison of Gaza, there to labour as in a common workhouse, on a festival day, in the general cessation from labour, comes forth into the open air, to a place nigh, somewhat retired, there to sit awhile to bemoan his condition. Where he happens at length to be visited by certain friends and equals of his tribe, which make the Chorus, who seek to comfort him what they can; then by his old father Manoa, who endeavours the like, and withal tells him his purpose to procure his liberty by ransom; lastly, that this feast was proclaimed by the Philistins as a day of thanksgiving for their deliverance from the hands of Samson, which yet more troubles him. Manoa then departs to prosecute his endeavour with the Philistian lords for Samson's redemption; who in the mean time is visited by other persons; and lastly by a public officer to require his coming to the feast before the lords and people, to play or shew his strength in their presence; he at first refuses, dismissing the public officer with absolute denial to come; at length, persuaded inwardly that this was from God he yields to go along with him, who now came the second time with great threatenings to fetch him: the Chorus yet remaining on the place, Manoa returns full of joy hopeful, to procure ere long his son's deliverance: in the midst of which discourse an Ebrew comes in haste; confusedly at first and afterwards more distinctly relating the catastrophe, what Samson had done to the Philistins, and by accident to himself; wherewith the tragedy ends.

# SAMSON AGONISTES.

## THE PERSONS.

SAMSON.  
MANOA, *the Father of Samson.*  
DALILA, *his Wife.*  
HARAPHA *of Gath.*  
*Public Officer.*  
*Messenger.*  
*Chorus of Danites.*

*The Scene before the Prison in Gaza.*

## SAMSON.

A LITTLE onward lend thy guiding hand  
To these dark steps, a little further on;  
For yonder bank hath choice of sun or shade:  
There I am wont to sit, when any chance  
Relieves me from my task of servile toil, 5  
Daily in the common prison else enjoin'd me;  
Where I, a prisoner chain'd, scarce freely draw  
The air imprison'd also, close and damp,  
Unwholesome draught: but here I feel amends,  
The breath of Heav'n fresh blowing, pure and sweet, 10  
With day-spring born; here leave me to respire.  
This day a solemn feast the people hold  
To Dagon their sea idol, and forbid  
Laborious works; unwillingly this rest  
Their superstition yields me; hence with leave 15  
Retiring from the popular noise, I seek  
This unfrequented place to find some ease;  
Ease to the body some, none to the mind  
From restless thoughts, that like a deadly swarm  
Of hornets arm'd, no sooner found alone, 20  
But rush upon me thronging, and present  
Times past, what once I was, and what am now.

O wherefore was my birth from Heaven foretold  
Twice by an angel, who at last in sight  
Of both my parents, all in flames ascended 25  
From off the altar, where an off'ring burn'd,  
As in a fiery column charioting  
His god-like presence, and from some great act  
Or benefit reveal'd to Abraham's race?  
Why was my breeding order'd and prescrib'd 30  
As of a person separate to God,  
Design'd for great exploits; if I must die  
Betray'd, captiv'd, and both my eyes put out,  
Made of my enemies the scorn and gaze;  
To grind in brazen fetters under task 35  
With this Heav'n-gifted strength? O glorious strength  
Put to the labour of a beast, debas't  
Lower than bond-slave! Promise was that I  
Should Israel from Philistian yoke deliver;  
Ask for this great deliverer now, and find him 40  
Eyeless in Gaza at the mill with slaves,  
Himself in bonds under Philistian yoke;  
Yet stay, let me not rashly call in doubt  
Divine prediction; what if all foretold  
Had been fulfill'd but through mine own default, 45  
Whom have I to complain of but myself?  
Who this high gift of strength committed to me,  
In what part lodg'd, how easily bereft me,  
Under the seal of silence could not keep,  
But weakly to a woman must reveal it, 50  
O'ercome with importunity and tears.  
O impotence of mind, in body strong!  
But what is strength, without a double share  
Of wisdom? vast, unwieldy, burdensome,  
Proudly secure, yet liable to fall 55  
By weakest subtleties; not made to rule,  
But to subserve where wisdom bears command.  
God, when he gave me strength, to show withal  
How slight the gift was, hung it in my hair.  
But peace; I must not quarrel with the will 60

Of highest dispensation, which herein  
 Haply had ends above my reach to know:  
 Suffices that to me strength is my bane,  
 And proves the source of all my miseries;  
 So many, and so huge, that each apart 65  
 Would ask a life to wail; but chief of all,  
 O loss of sight, of thee I most complain!  
 Blind among enemies, O worse than chains,  
 Dungeon, or beggary, or decrepit age!  
 Light the prime work of God to me is extinct, 70  
 And all her various objects of delight  
 Annull'd, which might in part my grief have eas'd,  
 Inferior to the vilest now become  
 Of man or worm; the vilest here excel me,  
 They creep, yet see; I dark in light, expos'd 75  
 To daily fraud, contempt, abuse and wrong,  
 Within doors, or without, still as a fool,  
 In power of others, never in my own;  
 Scarce half I seem to live, dead more than half.  
 O dark, dark, dark, amid the blaze of noon, 80  
 Irrecoverably dark, total eclipse  
 Without all hope of day!  
 O first created beam, and thou great Word,  
 'Let there be light,' and light was over all;  
 Why am I thus bereav'd thy prime decree? 85  
 The sun to me is dark  
 And silent as the moon  
 When she deserts the night,  
 Hid in her vacant interlunar cave.  
 Since light so necessary is to life, 90  
 And almost life itself, if it be true  
 That light is in the soul,  
 She all in every part; why was the sight  
 To such a tender ball as th' eye confin'd,  
 So obvious and so easy to be quench't? 95  
 And not, as feeling, through all parts diffus'd,  
 That she might look at will through every pore?  
 Then had I not been thus exil'd from light;

As in the land of darkness, yet in light  
 To live a life half dead, a living death, 100  
 And buried; but (O yet more miserable!)  
 Myself my sepulchre, a moving grave.  
 Buried, yet not exempt  
 By privilege of death and burial  
 From worst of other evils, pains and wrongs; 105  
 But made hereby obnoxious more  
 To all the miseries of life,  
 Life in captivity  
 Among inhuman foes.  
 But who are these? for with joint pace I hear 110  
 The tread of many feet steering this way;  
 Perhaps my enemies who come to stare  
 At my affliction, and perhaps to insult,  
 Their daily practice to afflict me more.

## CHORUS.

*Chorus.* This, this is he; softly awhile, 115  
 Let us not break in upon him;  
 O change beyond report, thought, or belief!  
 See how he lies at random, carelessly diffus'd,  
 With languish't head unpropt,  
 As one past hope, abandon'd, 120  
 And by himself given over;  
 In slavish habit, ill-fitted weeds  
 O'er-worn and soil'd;  
 Or do my eyes misrepresent? Can this be he,  
 That heroic, that renown'd, 125  
 Irresistible Samson? whom unarm'd  
 No strength of man, or fiercest wild beast could withstand;  
 Who tore the lion, as the lion tears the kid;  
 Ran on embattl'd armies clad in iron,  
 And weaponless himself, 130  
 Made arms ridiculous, useless the forgery  
 Of brazen shield and spear, the hammer'd cuirass,  
 Chalybean temper'd steel, and frock of mail  
 Adamantean proof;

But safest he who stood aloof,  
When insupportably his foot advanc't,  
In scorn of their proud arms and warlike tools,  
Spurn'd them to death by troops. The bold Ascalonite  
Fled from his lion ramp, old warriors turn'd  
Their plated backs under his heel;  
Or groveling soil'd their crested helmets in the dust.  
Then with what trivial weapon came to hand,  
The jaw of a dead ass, his sword of bone,  
A thousand fore-skins fell, the flower of Palestine,  
In Ramath-lechi famous to this day:  
Then by main force pull'd up, and on his shoulders bore  
The gates of Azza, post and massy bar,  
Up to the hill by Hebron, seat of giants old,  
No journey of a sabbath-day, and loaded so;  
Like whom the Gentiles feign to bear up Heav'n.  
Which shall I first bewail,  
Thy bondage or lost sight,  
Prison within prison  
Inseparably dark?  
Thou art become (O worst imprisonment!)  
The dungeon of thyself; thy soul  
(Which men enjoying sight oft without cause complain)  
Imprison'd now indeed,  
In real darkness of the body dwells,  
Shut up from outward light  
To incorporate with gloomy night;  
For inward light, alas!  
Puts forth no visual beam.  
O mirror of our fickle state,  
Since man on earth unparallel'd!  
The rarer thy example stands,  
By how much from the top of wondrous glory,  
Strongest of mortal men,  
To lowest pitch of abject fortune thou art fall'n.  
For him I reckon not in high estate  
Whom long descent of birth  
Or the sphere of fortune raises;

But thee whose strength, while virtue was her mate,  
Might have subdu'd the Earth,  
Universally crown'd with highest praises. 175

*Samson.* I hear the sound of words, their sense the air  
Dissolves unjointed ere it reach my ear.

*Chorus.* He speaks, let us draw nigh. Matchless in might,  
The glory late of Israel, now the grief;  
We come thy friends and neighbours not unknown, 180  
From Eshtaol and Zora's fruitful vale,  
To visit or bewail thee, or if better,  
Counsel or consolation we may bring,  
Salve to thy sores; apt words have power to swage  
The tumours of a troubl'd mind, 185  
And are as balm to fester'd wounds.

*Samson.* Your coming, friends, revives me; for I learn  
Now of my own experience, not by talk,  
How counterfeit a coin they are who friends  
Bear in their superscription, (of the most 190  
I would be understood): in prosperous days  
They swarm, but in adverse withdraw their head  
Not to be found, though sought. Ye see, O friends,  
How many evils have enclos'd me round;  
Yet that which was the worst now least afflicts me, 195  
Blindness; for had I sight, confus'd with shame,  
How could I once look up, or heave the head?  
Who like a foolish pilot have shipwreck't  
My vessel trusted to me from above,  
Gloriously rigg'd; and for a word, a tear, 200  
Fool! have divulg'd the secret gift of God  
To a deceitful woman: tell me, friends,  
Am I not sung, and proverb'd for a fool  
In every street? do they not say, how well  
Are come upon him his deserts? yet why? 205  
Immeasurable strength they might behold  
In me, of wisdom nothing more than mean;  
This with the other should, at least, have pair'd;  
• These two proportion'd ill drove me transverse.



*Chorus.* Tax not divine disposal; wisest men  
 Have err'd, and by bad women been deceiv'd;  
 And shall again, pretend they ne'er so wise.  
 Deject not then so overmuch thyself,  
 Who hast of sorrow thy full load besides:  
 Yet truth to say, I oft have heard men wonder  
 Why thou should'st wed Philistian women rather  
 Than of thine own tribe fairer, or as fair,  
 At least of thy own nation, and as noble.

*Samson.* The first I saw at Timna, and she pleas'd  
 Me, not my parents that I sought to wed  
 The daughter of an infidel: they knew not  
 That what I motion'd was of God; I knew  
 From intimate impulse, and therefore urg'd  
 The marriage on: that by occasion hence  
 I might begin Israel's deliverance,  
 The work to which I was divinely call'd.  
 She proving false, the next I took to wife,  
 (O that I never had! fond wish too late.)  
 Was in the vale of Sorec, Dalila,  
 That specious monster, my accomplisht snare.  
 I thought it lawful from my former act,  
 And the same end; still watching to oppress  
 Israel's oppressors: of what now I suffer  
 She was not the prime cause, but I myself;  
 Who vanquisht with a peal of words (O weakness!)  
 Gave up my fort of silence to a woman.

*Chorus.* In seeking just occasion to provoke  
 The Philistine, thy country's enemy,  
 Thou never wast remiss, I bear thee witness:  
 Yet Israel still serves with all his sons.

*Samson.* That fault I take not on me, but transfer  
 On Israel's governors, and heads of tribes,  
 Who seeing those great acts which God had done  
 Singly by me against their conquerors,  
 Acknowledg'd not, or not at all consider'd  
 Deliverance offer'd: I on th' other side

Us'd no ambition to commend my deeds;  
The deeds themselves, though mute, spoke loud the doer;  
But they persisted deaf, and would not seem  
To count them things worth notice, till at length 250  
Their lords the Philistines with gather'd powers  
Enter'd Judea seeking me, who then  
Safe to the rock of Etham was retir'd;  
Not flying, but fore-casting in what place  
To set upon them, what advantag'd best; 255  
Meanwhile the men of Judah, to prevent  
The harass of their land, beset me round;  
I willingly on some conditions came  
Into their hands, and they as gladly yield me  
To the uncircumcis'd a welcome prey, 260  
Bound with two cords; but cords to me were threads  
Toucht with the flame: on their whole host I flew  
Unarm'd, and with a trivial weapon fell'd  
Their choicest youth; they only liv'd who fled.  
Had Judah that day join'd, or one whole tribe, 265  
They had by this possess'd the towers of Gath,  
And lorded over them whom they now serve:  
But what more oft in nations grown corrupt,  
And by their vices brought to servitude,  
Than to love bondage more than liberty, 270  
Bondage with ease than strenuous liberty;  
And to despise, or envy, or suspect  
Whom God hath of his special favour rais'd  
As their deliverer; if he aught begin,  
How frequent to desert him, and at last 275  
To heap ingratitude on worthiest deeds?

*Chorus.* Thy words to my remembrance bring  
How Succoth and the fort of Penuel  
Their great deliverer contemn'd,  
The matchless Gideon in pursuit 280  
Of Madian and her vanquisht kings:  
And how ingrateful Ephraim  
Had dealt with Jephtha, who by argument,  
Not worse than by his shield and spear,

Defended Israel from the Ammonite,  
Had not his prowess quell'd their pride  
In that sore battle when so many di'd,  
Without reprieve adjudg'd to death,  
For want of well pronouncing Shibboleth. 285

*Samson.* Of such examples add me to the roll;  
Me easily indeed mine may neglect,  
But God's propos'd deliverance not so. 290

*Chorus.* Just are the ways of God,  
And justifiable to men;  
Unless there be who think not God at all: 295  
If any be, they walk obscure;  
For of such doctrine never was there school,  
But the heart of the fool,  
And no man therein doctor but himself.

Yet more there be who doubt his ways not just, 300  
As to his own edicts found contradicting,  
Then give the reins to wandring thought,  
Regardless of his glory's diminution;  
Till by their own perplexities involv'd,  
They ravel more, still less resolv'd, 305  
But never find self-satisfying solution.

As if they would confine th' Interminable,  
And tie him to his own prescript,  
Who made our laws to bind us, not himself;  
And hath full right to exempt 310  
Whom so it pleases him by choice  
From national obstriction, without taint  
Of sin, or legal debt;  
For with his own laws he can best dispense.

He would not else who never wanted means, 315  
Nor in respect of the enemy just cause  
To set his people free,  
Have prompted this heroic Nazarite,  
Against his vow of strictest purity,  
To seek in marriage that fallacious bride, 320  
Unclean, unchaste.

Down Reason then, at least vain reasonings down;  
 Though Reason here aver  
 That moral verdict quits her of unclean:  
 Unchaste was subsequent, her stain not his. 325

But see, here comes thy reverend sire  
 With careful step, locks white as down,  
 Old Manoa: advise  
 Forthwith how thou ought'st to receive him.

*Samson.* Ay me, another inward grief awak't, 330  
 With mention of that name renews th' assault.

MANOA.

*Manoa.* Brethren and men of Dan, for such ye seem,  
 Though in this uncouth place; if old respect,  
 As I suppose, towards your once gloried friend,  
 My son now captive, hither hath inform'd 335  
 Your younger feet, while mine cast back with age  
 Came lagging after; say if he be here.

*Chorus.* As signal now in low dejected state,  
 As erst in highest, behold him where he lies.

*Manoa.* O miserable change! is this the man, 340  
 That invincible Samson, far renown'd,  
 The dread of Israel's foes, who with a strength  
 Equivalent to angels walk'd their streets,  
 None offering fight; who single combatant  
 Duell'd their armies rankt in proud array, 345  
 Himself an army, now unequal match  
 To save himself against a coward arm'd  
 At one spear's length. O ever-failing trust  
 In mortal strength! and oh what not in man  
 Deceivable and vain! nay what thing good 350  
 Pray'd for, but often proves our woe, our bane?  
 I pray'd for children, and thought barrenness  
 In wedlock a reproach; I gain'd a son,  
 And such a son as all men hail'd me happy;  
 Who would be now a father in my stead? 355  
 O wherefore did God grant me my request,  
 And as a blessing with such pomp adorn'd?

Why are his gifts desirable, to tempt  
 Our earnest prayers, then giv'n with solemn hand  
 As graces, draw a scorpion's tail behind? 360  
 For this did the angel twice descend? for this  
 Ordain'd thy nurture holy, as of a plant  
 Select, and sacred; glorious for a while,  
 The miracle of men: then in an hour  
 Ensnar'd, assaulted, overcome, led bound, 365  
 Thy foes' derision, captive, poor, and blind  
 Into a dungeon thrust, to work with slaves?  
 Alas, methinks whom God hath chosen once  
 To worthiest deeds, if he through frailty err,  
 He should not so o'erwhelm, and as a thrall, 370  
 Subject him to so foul indignities,  
 Be it but for honour's sake of former deeds.

*Samson.* Appoint not heavenly disposition, father;  
 Nothing of all these evils hath befall'n me  
 But justly; I myself have brought them on, 375  
 Sole author I, sole cause: if aught seem vile,  
 As vile hath been my folly, who have profan'd  
 The mystery of God given me under pledge  
 Of vow, and have betray'd it to a woman,  
 A Canaanite, my faithless enemy. 380  
 This well I knew, nor was at all surpris'd,  
 But warn'd by oft experience: did not she  
 Of Timna first betray me, and reveal  
 The secret wrested from me in her highth  
 Of nuptial love profest, carrying it straight 385  
 To them who had corrupted her, my spies  
 And rivals? In this other was there found  
 More faith? who also in her prime of love,  
 Spousal embraces, vitiated with gold,  
 Though offer'd only, by the scent conceiv'd 390  
 Her spurious first-born, Treason against me.  
 Thrice she assay'd with flattering prayers and sighs,  
 And amorous reproaches, to win from me  
 My capital secret, in what part my strength  
 Lay stor'd, in what part summ'd, that she might know;

Thrice I deluded her, and turn'd to sport  
 Her importunity, each time perceiving  
 How openly, and with what impudence  
 She purpos'd to betray me; and (which was worse  
 Than undissembl'd hate) with what contempt 400  
 She sought to make me traitor to myself:  
 Yet the fourth time, when mustering all her wiles,  
 With blandisht parlies, feminine assaults,  
 Tongue-batteries, she surceas'd not day nor night  
 To storm me over-watcht, and wearied out, 405  
 At times when men seek most repose and rest,  
 I yielded, and unlock'd her all my heart;  
 Who with a grain of manhood well resolv'd,  
 Might easily have shook off all her snares:  
 But foul effeminacy held me yok't 410  
 Her bond-slave; O indignity, O blot  
 To honour and religion! servile mind,  
 Rewarded well with servile punishment!  
 The base degree to which I now am fall'n,  
 These rags, this grinding, is not yet so base 415  
 As was my former servitude, ignoble,  
 Unmanly, ignominious, infamous,  
 True slavery, and that blindness worse than this,  
 That saw not how degenerately I serv'd.

*Manoa.* I cannot praise thy marriage-choices, son, 420  
 Rather approv'd them not; but thou didst plead  
 Divine impulsion prompting how thou might'st  
 Find some occasion to infest our foes.  
 I state not that; this I am sure; our foes  
 Found soon occasion thereby to make thee 425  
 Their captive, and their triumph; thou the sooner  
 Temptation found'st, or over-potent charms  
 To violate the sacred trust of silence  
 Deposited within thee; which to have kept  
 Tacit, was in thy power; true; and thou bear'st 430  
 Enough, and more, the burden of that fault;  
 Bitterly hast thou paid, and still art paying  
 That rigid score. A worse thing yet remains;

This day the Philistines a popular feast  
 Here celebrate in Gaza ; and proclaim 435  
 Great pomp, and sacrifice, and praises loud  
 To Dagon, as their god who hath deliver'd  
 Thee, Samson, bound and blind, into their hands,  
 Them out of thine, who slew'st them many a slain.  
 So Dagon shall be magnifi'd, and God, 440  
 Besides whom is no God, compar'd with idols,  
 Disglorifi'd, blasphem'd, and had in scorn  
 By th' idolatrous rout amidst their wine ;  
 Which to have come to pass by means of thee,  
 Samson, of all thy sufferings think the heaviest, 445  
 Of all reproach the most with shame that ever  
 Could have befall'n thee and thy father's house.

*Samson.* Father, I do acknowledge and confess  
 That I this honour, I this pomp have brought  
 To Dagon, and advanc'd his praises high 450  
 Among the heathen round ; to God have brought  
 Dishonour, obloquy, and op't the mouths  
 Of idolists, and atheists ; have brought scandal  
 To Israel, diffidence of God, and doubt  
 In feeble hearts, propense enough before 455  
 To waver, or fall off and join with idols ;  
 Which is my chief affliction, shame and sorrow,  
 The anguish of my soul, that suffers not  
 Mine eye to harbour sleep, or thoughts to rest.  
 This only hope relieves me, that the strife 460  
 With me hath end ; all the contest is now  
 'Twixt God and Dagon ; Dagon hath presum'd,  
 Me overthrown, to enter lists with God,  
 His deity comparing and preferring  
 Before the God of Abraham. He, be sure, 465  
 Will not connive, or linger, thus provok'd,  
 But will arise and his great name assert :  
 Dagon must stoop, and shall ere long receive  
 Such a discomfit, as shall quite despoil him  
 Of all these boasted trophies won on me, 470  
 And with confusion blank his worshippers.

*Man.* With cause this hope relieves thee, and these words  
 I as a prophecy receive; for God,  
 Nothing more certain, will not long defer  
 To vindicate the glory of his name 475  
 Against all competition, nor will long  
 Endure it doubtful, whether God be Lord,  
 Or Dagon. But for thee what shall be done?  
 Thou must not in the meanwhile, here forgot,  
 Lie in this miserable loathsome plight, 480  
 Neglected. I already have made way  
 To some Philistian lords, with whom to treat  
 About thy ransom: well they may by this  
 Have satisf'd their utmost of revenge  
 By pains and slaveries worse than death, inflicted 485  
 On thee, who now no more canst do them harm.

*Samson.* Spare that proposal, father, spare the trouble  
 Of that solicitation; let me here,  
 As I deserve, pay on my punishment;  
 And expiate, if possible, my crime, 490  
 Shameful garrulity. To have reveal'd  
 Secrets of men, the secrets of a friend,  
 How heinous had the fact been, how deserving  
 Contempt, and scorn of all, to be excluded  
 All friendship, and avoided as a blab, 495  
 The mark of fool set on his front! But I  
 God's counsel have not kept, his holy secret  
 Presumptuously have publish'd, impiously,  
 Weakly at least, and shamefully; a sin  
 That Gentiles in their parables condemn, 500  
 To their abyss and horrid pains confin'd.

*Manoa.* Be penitent, and for thy fault contrite,  
 But act not in thy own affliction, son:  
 Repent the sin, but if the punishment  
 Thou canst avoid, self-preservation bids; 505  
 Or th' execution leave to high disposal,  
 And let another hand, not thine, exact  
 Thy penal forfeit from thyself: perhaps  
 God will relent, and quit thee all his debt;



Who ever more approves and more accepts 510  
 (Best pleas'd with humble and filial submission)  
 Him who imploring mercy sues for life,  
 Than who self-rigorous chooses death as due ;  
 Which argues over-just, and self-displeas'd,  
 For self-offence, more than for God offended. 515  
 Reject not then what offer'd means ; who knows  
 But God hath set before us to return thee  
 Home to thy country and his sacred house ?  
 Where thou may'st bring thy off'rings, to avert  
 His further ire, with prayers and vows renew'd. 520

*Samson.* His pardon I implore ; but as for life,  
 To what end should I seek it ? when in strength  
 All mortals I excell'd, and great in hopes  
 With youthful courage and magnanimous thoughts  
 Of birth from Heav'n foretold and high exploits, 525  
 Full of divine instinct, after some proof  
 Of acts indeed heroic, far beyond  
 The sons of Anak ; famous now and blaz'd,  
 Fearless of danger, like a petty god  
 I walk'd about admir'd of all, and dreaded 530  
 On hostile ground, none daring my affront.  
 Then swoll'n with pride into the snare I fell  
 Of fair, fallacious looks, venereal trains,  
 Soft'nd with pleasure and voluptuous life ;  
 At length to lay my head and hallow'd pledge 535  
 Of all my strength in the lascivious lap  
 Of a deceitful concubine, who shore me  
 Like a tame wether, all my precious fleece,  
 Then turn'd me out ridiculous, despoil'd,  
 Shav'n, and disarm'd among my enemies. 540

*Chorus.* Desire of wine and all delicious drinks,  
 Which many a famous warrior overturns,  
 Thou could'st repress ; nor did the dancing ruby,  
 Sparkling out-pour'd, the flavour, or the smell,  
 Or taste that cheers the heart of gods and men, 545  
 Allure thee from the cool crystalline stream.

*Samson.* Wherever fountain or fresh current flow'd  
 Against the eastern ray, translucent, pure  
 With touch ethereal of Heav'n's fiery rod,  
 I drank, from the clear milky juice allaying 550  
 Thirst, and refresht: nor envi'd them the grape  
 Whose heads that turbulent liquor fills with fumes.

*Chorus.* O madness! to think use of strongest wines  
 And strongest drinks our chief support of health,  
 When God with these forbidd'n made choice to rear 555  
 His mighty champion, strong above compare,  
 Whose drink was only from the liquid brook.

*Samson.* But what avail'd this temperance, not complete  
 Against another object more enticing?  
 What boots it at one gate to make defence, 560  
 And at another to let in the foe,  
 Effeminately vanquish't? by which means,  
 Now blind, disheart'nd, sham'd, dishonour'd, quell'd,  
 To what can I be useful? wherein serve  
 My nation, and the work from Heav'n impos'd? 565  
 But to sit idle on the household hearth,  
 A burdensome drone; to visitants a gaze,  
 Or pitied object; these redundant locks  
 Robustious to no purpose clustring down,  
 Vain monument of strength; till length of years 570  
 And sedentary numbness craze my limbs  
 To a contemptible old age obscure.  
 Here rather let me drudge, and earn my bread,  
 Till vermin, or the draff of servile food  
 Consume me, and oft-invoked death 575  
 Hast'n the welcome end of all my pains.

*Man.* Wilt thou then serve the Philistines with that gift  
 Which was expressly giv'n thee to annoy them?  
 Better at home lie bed-rid, not only idle,  
 Inglorious, unemploy'd, with age outworn. 580  
 But God who caus'd a fountain at thy prayer  
 From the dry ground to spring, thy thirst to allay  
 After the brunt of battle, can as easy

Cause light again within thy eyes to spring,  
 Wherewith to serve him better than thou hast; 585  
 And I persuade me so; why else this strength  
 Miraculous yet remaining in those locks?  
 His might continues in thee not for naught,  
 Nor shall his wondrous gifts be frustrate thus.

*Samson.* All otherwise to me my thoughts portend, 590  
 That these dark orbs no more shall treat with light,  
 Nor th' other light of life continue long,  
 But yield to double darkness, nigh at hand:  
 So much I feel my genial spirits droop,  
 My hopes all flat, Nature within me seems 595  
 In all her functions weary of herself,  
 My race of glory run, and race of shame,  
 And I shall shortly be with them at rest.

*Manoa.* Believe not these suggestions, which proceed  
 From anguish of the mind and humours black 600  
 That mingle with thy fancy. I however  
 Must not omit a father's timely care  
 To prosecute the means of thy deliverance,  
 By ransom or how else: meanwhile be calm,  
 And healing words from these thy friends admit. 605

*Samson.* O! that torment should not be confin'd  
 To the body's wounds and sores,  
 With maladies innumerable  
 In heart, head, breast, and reins;  
 But must secret passage find 610  
 To th' inmost mind,  
 There exercise all his fierce accidents,  
 And on her purest spirits prey  
 As on entrails, joints, and limbs,  
 With answerable pains, but more intense, 615  
 Though void of corporal sense.

My griefs not only pain me  
 As a lingering disease,  
 But finding no redress, ferment and rage,  
 Nor less than wounds immedicable 620

Rankle, and fester, and gangrene,  
 To black mortification.  
 Thoughts my tormentors, arm'd with deadly stings,  
 Mangle my apprehensive tenderest parts;  
 Exasperate, exulcerate, and raise  
 Dire inflammation which no cooling herb  
 Or med'cinal liquor can assuage,  
 Nor breath of vernal air from snowy Alp.  
 Sleep hath forsook and giv'n me o'er  
 To death's benumbing opium as my only cure:  
 Thence faintings, swoonings of despair,  
 And sense of Heav'n's desertion.

I was his nursling once and choice delight,  
 His destin'd from the womb,  
 Promis'd by Heavenly message twice descending.  
 Under his special eye  
 Abstemious I grew up and thrived amain;  
 He led me on to mightiest deeds  
 Above the nerve of mortal arm  
 Against the uncircumcis'd, our enemies:  
 But now hath cast me off as never known,  
 And to those cruel enemies,  
 Whom I by his appointment had provok't,  
 Left me all helpless with th' irreparable loss  
 Of sight, reserv'd alive to be repeated  
 The subject of their cruelty or scorn.  
 Nor am I in the list of them that hope;  
 Hopeless are all my evils, all remediless;  
 This one prayer yet remains, might I be heard,  
 No long petition; speedy death,  
 The close of all my miseries, and the balm.

*Cborus.* Many are the sayings of the wise,  
 In antient and in modern books enroll'd,  
 Extolling patience as the truest fortitude;  
 And to the bearing well of all calamities,  
 All chances incident to man's frail life,  
 Consolatories writ  
 With studied argument, and much persuasion sought,

Lenient of grief and anxious thought;  
 But with th' afflicted in his pangs their sound 660  
 Little prevails, or rather seems a tune  
 Harsh, and of dissonant mood from his complaint,  
 Unless he feel within  
 Some source of consolation from above;  
 Secret refreshings that repair his strength, 665  
 And fainting spirits uphold.

God of our fathers, what is man!  
 That thou towards him with hand so various,  
 (Or might I say contrarious?)  
 Temper'st thy providence through his short course, 670  
 Not evenly, as thou rul'st  
 The angelic orders, and inferior creatures mute,  
 Irrational and brute.  
 Nor do I name of men the common rout,  
 That wand'ring loose about, 675  
 Grow up and perish, as the summer-fly;  
 Heads without name, no more remember'd;  
 But such as thou hast solemnly elected,  
 With gifts and graces eminently adorn'd  
 To some great work, thy glory, 680  
 And people's safety, which in part they effect:  
 Yet towards these thus dignifi'd, thou oft  
 Amidst their highth of noon,  
 Changest thy countenance and thy hand, with no regard  
 Of highest favours past 685  
 From thee on them, or them to thee of service.

Nor only dost degrade them, or remit  
 To life obscur'd, which were a fair dismission,  
 But throw'st them lower than thou didst exalt them high;  
 Unseemly falls in human eye, 690  
 Too grievous for the trespass or omission;  
 Oft leav'st them to the hostile sword  
 Of heathen and profane, their carcasses  
 To dogs and fowls a prey, or else captiv'd;  
 Or to the unjust tribunals, under change of times, 695  
 And condemnation of the ingrateful multitude.

If these they 'scape, perhaps in poverty  
 With sickness and disease thou bow'st them down,  
 Painful diseases, and deform'd, 700  
 In crude old age;  
 Though not disordinate, yet causeless suffering  
 The punishment of dissolute days; in fine,  
 Just or unjust, alike seem miserable,  
 For oft alike both come to evil end.

So deal not with this once thy glorious champion, 705  
 The image of thy strength, and mighty minister.  
 What do I beg? how hast thou dealt already?  
 Behold him in this state calamitous, and turn  
 His labours, for thou canst, to peaceful end.

But who is this, what thing of sea or land? 710  
 Female of sex it seems,  
 That so bedeckt, ornate, and gay,  
 Comes this way sailing  
 Like a stately ship  
 Of Tarsus, bound for th' isles  
 Of Javan or Gadire, 715  
 With all her bravery on, and tackle trim,  
 Sails fill'd, and streamers waving,  
 Courted by all the winds that hold them play;  
 An amber scent of odorous perfume 720  
 Her harbinger, a damsel train behind;  
 Some rich Philistian matron she may seem;  
 And now at nearer view, no other certain  
 Than Dalila, thy wife. 724

*Samson.* My wife! my traitress! let her not come near me.

*Chorus.* Yet on she moves, now stands, and eyes thee fixt,  
 About t' have spoke; but now with head declin'd  
 Like a fair flower surcharg'd with dew, she weeps,  
 And words address seem into tears dissolv'd,  
 Wetting the borders of her silken veil: 730  
 But now again she makes address to speak.

## DALILA.

*Dalila.* With doubtful feet and wavering resolution  
 I came, still dreading thy displeasure, Samson,  
 Which to have merited, without excuse,  
 I cannot but acknowledge; yet if tears 735  
 May expiate, (though the fact more evil drew  
 In the perverse event than I foresaw,)  
 My penance hath not slack'n'd, though my pardon  
 No way assur'd. But conjugal affection,  
 Prevailing over fear and timorous doubt, 740  
 Hath led me on, desirous to behold  
 Once more thy face, and know of thy estate,  
 If aught in my ability may serve  
 To lighten what thou suffer'st, and appease  
 Thy mind with what amends is in my power, 745  
 Though late, yet in some part to recompense  
 My rash but more unfortunate misdeed.

*Samson.* Out, out, hyæna! these are thy wonted arts,  
 And arts of every woman false like thee,  
 To break all faith, all vows, deceive, betray; 750  
 Then as repentant to submit, beseech,  
 And reconciliation move with feign'd remorse,  
 Confess, and promise wonders in her change;  
 Not truly penitent, but chief to try  
 Her husband, how far urg'd his patience bears, 755  
 His virtue or weakness which way to assail:  
 Then with more cautious and instructed skill  
 Again transgresses, and again submits;  
 That wisest and best men, full oft beguil'd,  
 With goodness principl'd not to reject 760  
 The penitent, but ever to forgive,  
 Are drawn to wear out miserable days,  
 Entangl'd with a pois'nous bosom snake,  
 If not by quick destruction soon cut off,  
 As I by thee, to ages an example. 765

*Dalila.* Yet hear me, Samson; not that I endeavour  
 To lessen or extenuate my offence,

But that on th' other side if it be weigh'd  
 By itself, with aggravations not surcharg'd,  
 Or else with just allowance counterpois'd, 770  
 I may, if possible, thy pardon find  
 The easier towards me, or thy hatred less.  
 First granting, as I do, it was a weakness  
 In me, but incident to all our sex,  
 Curiosity, inquisitive, importune 775  
 Of secrets, then with like infirmity  
 To publish them; both common female faults:  
 Was it not weakness also to make known  
 For importunity, that is for naught,  
 Wherein consisted all thy strength and safety? 780  
 To what I did thou show'd'st me first the way.  
 But I to enemies reveal'd, and should not.  
 Nor should'st thou have trusted that to woman's frailty:  
 Ere I to thee, thou to thyself wast cruel.  
 Let weakness then with weakness come to parle, 785  
 So near related, or the same of kind;  
 Thine forgive mine; that men may censure thine  
 The gentler, if severely thou exact not  
 More strength from me, than in thyself was found.  
 And what if love, which thou interpret'st hate, 790  
 The jealousy of love, powerful of sway  
 In human hearts, nor less in mine towards thee,  
 Caus'd what I did? I saw thee mutable  
 Of fancy, fear'd lest one day thou would'st leave me  
 As her at Timna; sought by all means, therefore, 795  
 How to endear, and hold thee to me firmest;  
 No better way I saw than by importuning  
 To learn thy secrets, get into my power  
 Thy key of strength and safety: thou wilt say,  
 Why then reveal'd? I was assur'd by those 800  
 Who tempted me, that nothing was design'd  
 Against thee but safe custody, and hold:  
 That made for me; I knew that liberty  
 Would draw thee forth to perilous enterprises,  
 While I at home sate full of cares and fears, 805



Wailing thy absence in my widow'd bed;  
 Here I should still enjoy thee day and night,  
 Mine and love's prisoner, not the Philistines',  
 Whole to myself, unhazarded abroad,  
 Fearless at home of partners in my love. 810  
 These reasons in love's law have pass'd for good;  
 Though fond and reasonless to some perhaps;  
 And love hath oft, well meaning, wrought much woe,  
 Yet always pity or pardon hath obtain'd.  
 Be not unlike all others, not austere 815  
 As thou art strong, inflexible as steel.  
 If thou in strength all mortals dost exceed,  
 In uncompassionate anger do not so.

*Samson.* How cunningly the sorceress displays  
 Her own transgressions, to upbraid me mine! 820  
 That malice, not repentance, brought thee hither,  
 By this appears: I gave, thou say'st, th' example,  
 I led the way; bitter reproach, but true;  
 I to myself was false ere thou to me.  
 Such pardon therefore as I give my folly, 825  
 Take to thy wicked deed; which when thou seest  
 Impartial, self-severe, inexorable,  
 Thou wilt renounce thy seeking, and much rather  
 Confess it feign'd: weakness is thy excuse,  
 And I believe it, weakness to resist 830  
 Philistian gold: if weakness may excuse,  
 What murderer, what traitor, parricide  
 Incestuous, sacrilegious, but may plead it?  
 All wickedness is weakness: that plea therefore  
 With God or man will gain thee no remission. 835  
 But love constrain'd thee: call it furious rage  
 To satisfy thy lust: love seeks to have love;  
 My love how could'st thou hope, who tookst the way  
 To raise in me inexpiable hate,  
 Knowing, as needs I must, by thee betray'd? 840  
 In vain thou striv'st to cover shame with shame,  
 Or by evasions thy crime uncover'st more.

*Dalila.* Since thou determin'st weakness for no plea

In man or woman, though to thy own condemning,  
 Hear what assaults I had, what snares besides, 845  
 What sieges girt me round, ere I consented;  
 Which might have aw'd the best-resolv'd of men,  
 The constantest, to have yielded without blame.  
 It was not gold, as to my charge thou lay'st,  
 That wrought with me: thou know'st the magistrates 850  
 And princes of my country came in person,  
 Solicited, commanded, threaten'd, urg'd,  
 Adjur'd by all the bonds of civil duty  
 And of religion; press'd how just it was,  
 How honourable, how glorious, to entrap 855  
 A common enemy, who had destroy'd  
 Such numbers of our nation: and the priest  
 Was not behind, but ever at my ear,  
 Preaching how meritorious with the gods  
 It would be to ensnare an irreligious 860  
 Dishonourer of Dagon: what had I  
 To oppose against such powerful arguments?  
 Only my love of thee held long debate,  
 And combated in silence all these reasons  
 With hard contest: at length that grounded maxim 865  
 So rife and celebrated in the mouths  
 Of wisest men, that to the public good  
 Private respects must yield, with grave authority  
 Took full possession of me and prevail'd;  
 Virtue, as I thought, truth, duty, so enjoining. 870

*Samson.* I thought where all thy circling wiles would end,  
 In feign'd religion, smooth hypocrisy.  
 But had thy love, still odiously pretended,  
 Been, as it ought, sincere, it would have taught thee  
 Far other reasonings, brought forth other deeds. 875  
 I before all the daughters of my tribe  
 And of my nation chose thee from among  
 My enemies, lov'd thee, as too well thou knew'st,  
 Too well; unbosom'd all my secrets to thee,  
 Not out of levity, but overpower'd 880  
 By thy request, who could deny thee nothing;

Yet now am judg'd an enemy. Why then  
 Didst thou at first receive me for thy husband,  
 Then, as since then, thy country's foe profest?  
 Being once a wife, for me thou wast to leave 885  
 Parents and country; nor was I their subject,  
 Nor under their protection, but my own;  
 Thou mine, not theirs; if aught against my life  
 Thy country sought of thee, it sought unjustly,  
 Against the law of nature, law of nations; 890  
 No more thy country, but an impious crew  
 Of men conspiring to uphold their state  
 By worse than hostile deeds, violating the ends  
 For which our country is a name so dear;  
 Not therefore to be obey'd. But zeal mov'd thee; 895  
 To please thy gods thou didst it; gods unable  
 To acquit themselves and prosecute their foes  
 But by ungodly deeds, the contradiction  
 Of their own deity, gods cannot be;  
 Less therefore to be pleas'd, obey'd, or fear'd. 900  
 These false pretexes and varnish'd colours failing,  
 Bare in thy guilt how foul must thou appear!

*Dalila.* In argument with men a woman ever  
 Goes by the worse, whatever be her cause.

*Samson.* For want of words, no doubt, or lack of breath;  
 Witness when I was worried with thy peals. 906

*Dalila.* I was a fool, too rash, and quite mistaken  
 In what I thought would have succeeded best.  
 Let me obtain forgiveness of thee, Samson;  
 Afford me place to show what recompense 910  
 Towards thee I intend for what I have misdone,  
 Misguided; only what remains past cure  
 Bear not too sensibly, nor still insist  
 To afflict thyself in vain; though sight be lost,  
 Life yet hath many solaces, enjoy'd 915  
 Where other senses want not their delights,  
 At home in leisure and domestic ease,  
 Exempt from many a care and chance to which  
 Eyesight exposes daily men abroad.

I to the lords will intercede, not doubting 920  
 Their favourable ear, that I may fetch thee  
 From forth this loathsome prison-house, to abide  
 With me, where my redoubl'd love and care,  
 With nursing diligence, to me glad office,  
 May ever tend about thee to old age, 925  
 With all things grateful cheer'd, and so suppli'd,  
 That what by me thou hast lost thou least shall miss.

*Samson.* No, no; of my condition take no care;  
 It fits not; thou and I long since are twain;  
 Nor think me so unwary, or accurst 930  
 To bring my feet again into the snare  
 Where once I have been caught: I know thy trains,  
 Though dearly to my cost, thy gins, and toils;  
 Thy fair enchanted cup, and warbling charms  
 No more on me have power, their force is null'd; 935  
 So much of adder's wisdom I have learnt  
 To fence my ear against thy sorceries.  
 If in my flower of youth and strength, when all men  
 Lov'd, honour'd, fear'd me, thou alone could'st hate me,  
 Thy husband, slight me, sell me, and forego me; 940  
 How would'st thou use me now, blind, and thereby  
 Deceivable, in most things as a child  
 Helpless, thence easily contemn'd, and scorn'd,  
 And last neglected? How wouldst thou insult,  
 When I must live uxorious to thy will, 945  
 In perfect thralldom! how again betray me,  
 Bearing my words and doings to the lords  
 To gloss upon, and censuring, frown or smile!  
 This jail I count the house of liberty  
 To thine, whose doors my feet shall never enter. 950

*Dalila.* Let me approach at least, and touch thy hand.

*Samson.* Not for thy life, lest fierce remembrance wake  
 My sudden rage to tear thee joint by joint.  
 At distance I forgive thee, go with that;  
 Bewail thy falsehood, and the pious works 955  
 It hath brought forth to make thee memorable

Among illustrious women, faithful wives:  
 Cherish thy hasten'd widowhood with the gold  
 Of matrimonial treason: so farewell.

*Dalila.* I see thou art implacable, more deaf 960  
 To prayers, than winds and seas; yet winds to seas  
 Are reconcil'd at length, and sea to shore:  
 Thy anger, unappeasable, still rages,  
 Eternal tempest, never to be calm'd.  
 Why do I humble thus myself, and suing 965  
 For peace, reap nothing but repulse and hate?  
 Bid go with evil omen, and the brand  
 Of infamy upon my name denounc't?  
 To mix with thy concerns I desist  
 Henceforth, nor too much disapprove my own. 970  
 Fame if not double-fac't is double-mouth'd,  
 And with contrary blast proclaims most deeds;  
 On both his wings, one black, the other white,  
 Bears greatest names in his wild aery flight.  
 My name perhaps among the circumcis'd 975  
 In Dan, in Judah, and the bordering tribes,  
 To all posterity may stand defam'd,  
 With malediction mention'd, and the blot  
 Of falsehood most unconjugal traduc't.  
 But in my country where I most desire, 980  
 In Ecron, Gaza, Asdod, and in Gath  
 I shall be nam'd among the famousest  
 Of women, sung at solemn festivals,  
 Living and dead recorded; who to save  
 Her country from a fierce destroyer, chose 985  
 Above the faith of wedlock-bands; my tomb  
 With odours visited, and annual flowers.  
 Not less renown'd than in mount Ephraim  
 Jael, who with inhospitable guile  
 Smote Sisera sleeping, through the temples nail'd. 990  
 Nor shall I count it heinous to enjoy  
 The public marks of honour and reward  
 Conferr'd upon me, for the piety  
 Which to my country I was judg'd to have shewn.

At this whoever envies or repines, 995  
I leave him to his lot, and like my own.

*Chorus.* She's gone; a manifest serpent by her sting  
Discover'd in the end, till now conceal'd.

*Samson.* So let her go; God sent her to debase me,  
And aggravate my folly who committed 1000  
To such a viper his most sacred trust  
Of secresy, my safety, and my life.

*Chorus.* Yet beauty, though injurious, hath strange power,  
After offence returning, to regain  
Love once possest, nor can be easily 1005  
Repuls't, without much inward passion felt,  
And secret sting of amorous remorse.

*Samson.* Love-quarrels oft in pleasing concord end,  
Not wedlock-treachery endangering life.

*Chorus.* It is not virtue, wisdom, valour, wit, 1010  
Strength, comeliness of shape, or amplest merit,  
That woman's love can win or long inherit;  
But what it is, hard is to say,  
Harder to hit,

(Which way soever men refer it) 1015  
Much like thy riddle, Samson, in one day  
Or seven, though one should musing sit.

If any of these or all, the Timnian bride  
Had not so soon preferr'd  
Thy paranymp, worthless to thee compar'd, 1020  
Successor in thy bed;  
Nor both so loosely disalli'd  
Their nuptials, nor this last so treacherously  
Had shorn the fatal harvest of thy head.

Is it for that such outward ornament 1025  
Was lavish't on their sex, that inward gifts  
Were left for haste unfinish't, judgment scant,  
Capacity not rais'd to apprehend  
Or value what is best

In choice, but ofttest to affect the wrong? 1030  
Or was too much of self-love mixt,

Of constancy no root infix't.

That either they love nothing, or not long?

Whate'er it be, to wisest men and best  
Seeming at first all heavenly under virgin veil,

1035

Soft, modest, meek, demure,  
Once join'd, the contrary she proves, a thorn  
Intestine, far within defensive arms

A cleaving mischief, in his way to virtue  
Adverse and turbulent, or by her charms

1040

Draws him awry, enslav'd

With dotage, and his sense deprav'd

To folly and shameful deeds which ruin ends.

What pilot so expert but needs must wreck  
Imbark'd with such a steersmate at the helm?

1045

Favour'd of Heav'n! who finds

One virtuous, rarely found,

That in domestic good combines:

Happy that house! his way to peace is smooth:

But virtue which breaks through all opposition,

1050

And all temptation can remove,

Most shines, and most is acceptable above.

Therefore God's universal law

Gave to the man despotic power

Over his female in due awe;

1055

Nor from that right to part an hour,

Smile she or lour:

So shall he least confusion draw

On his whole life, not sway'd

By female usurpation, or dismay'd.

1060

But had we best retire? I see a storm.

*Samson.* Fair days have oft contracted wind and rain.

*Chorus.* But this another kind of tempest brings.

*Samson.* Be less abstruse, my riddling days are past.

*Chorus.* Look now for no enchanting voice, nor fear

The bait of honied words; a rougher tongue

1066

Draws hitherward; I know him by his stride,

The giant Harapha of Gath; his look

Haughty as is his pile high-built and proud.  
 Comes he in peace? what wind hath blown him hither  
 I less conjecture than when first I saw 1071  
 The sumptuous Dalila floating this way:  
 His habit carries peace, his brow defiance.

*Samson.* Or peace or not, alike to me he comes.

*Chorus.* His fraught we soon shall know, he now arrives.

#### HARAPHA.

*Harapha.* I come not, Samson, to condole thy chance,  
 As these perhaps; yet wish it had not been, 1077  
 Though for no friendly intent. I am of Gath;  
 Men call me Harapha, of stock renown'd  
 As Og, or Anak and the Emims old 1080  
 That Kiriathaim held; thou know'st me now  
 If thou at all art known. Much I have heard  
 Of thy prodigious might and feats perform'd,  
 Incredible to me; in this displeas'd,  
 That I was never present on the place 1085  
 Of those encounters, where we might have tri'd  
 Each other's force in camp or listed field;  
 And now am come to see of whom such noise  
 Hath walk'd about, and each limb to survey,  
 If thy appearance answer loud report. 1090

*Samson.* Thy way to know were not to see but taste.

*Harapha.* Dost thou already single me? I thought  
 Gyves and the mill had tam'd thee. O that fortune  
 Had brought me to the field, where thou art fam'd  
 To have wrought such wonders with an ass's jaw; 1095  
 I should have forc'd thee soon wish other arms,  
 Or left thy carcass where the ass lay thrown:  
 So had the glory of prowess been recover'd  
 To Palestine, won by a Philistine  
 From the unforeskinn'd race, of whom thou bear'st 1100  
 The highest name for valiant acts; that honour,  
 Certain to have won by mortal duel from thee,  
 I lose, prevented by thy eyes put out.



*Samson.* Boast not of what thou would'st have done, but do  
What then thou would'st; thou seest it in thy hand. 1105

*Harapha.* To combat with a blind man I disdain;  
And thou hast need much washing to be toucht.

*Samson.* Such usage as your honourable lords  
Afford me assassinated and betray'd;  
Who durst not with their whole united powers 1110  
In fight withstand me single and unarm'd,  
Nor in the house with chamber-ambushes  
Close-banded durst attack me; no, not sleeping,  
Till they had hir'd a woman, with their gold  
Breaking her marriage-faith, to circumvent me. 1115  
Therefore without feign'd shifts let be assign'd  
Some narrow place enclos'd, where sight may give thee,  
Or rather flight, no great advantage on me;  
Then put on all thy gorgeous arms, thy helmet  
And brigandine of brass, thy broad habergeon, 1120  
Vant-brace and greves, and gauntlet; add thy spear,  
A weaver's beam, and seven-times-folded shield;  
I only with an oak'n staff will meet thee,  
And raise such outcries on thy clatter'd iron,  
Which long shall not withhold me from thy head, 1125  
That in a little time, while breath remains thee,  
Thou oft shalt wish thyself at Gath, to boast  
Again in safety what thou would'st have done  
To Samson, but shalt never see Gath more.

*Harapha.* Thou durst not thus disparage glorious arms,  
Which greatest heroes have in battle worn, 1131  
Their ornament and safety, had not spells,  
And black enchantments, some magician's art,  
Arm'd thee or charm'd thee strong, which thou from Heaven  
Feign'dst at thy birth was given thee in thy hair, 1135  
Where strength can least abide, though all thy hairs  
Were bristles rang'd like those that ridge the back  
Of chaf't wild boars, or ruff'd porcupines.

*Samson.* I know no spells, use no forbidden arts;  
My trust is in the living God who gave me 1140

At my nativity this strength, diffus'd  
 No less through all my sinews, joints, and bones,  
 Than thine, while I preserv'd these locks unshorn,  
 The pledge of my unviolated vow.  
 For proof hereof, if Dagon be thy god, 1145  
 Go to his temple, invoke his aid  
 With solemnest devotion, spread before him  
 How highly it concerns his glory now  
 To frustrate and dissolve these magic spells,  
 Which I to be the power of Israel's God 1150  
 Avow, and challenge Dagon to the test;  
 Offering to combat thee his champion bold,  
 With th' utmost of his godhead seconded:  
 Then thou shalt see, or rather to thy sorrow  
 Soon feel, whose god is strongest, thine or mine. 1155

*Harapha.* Presume not on thy God, whate'er he be;  
 Thee he regards not, owns not, hath cut off  
 Quite from his people, and delivered up  
 Into thine enemies' hand; permitted them 1160  
 To put out both thine eyes; and fetter'd send thee  
 Into the common prison, there to grind  
 Among the slaves and asses thy comrades,  
 As good for nothing else, no better service,  
 With those thy boist'rous locks; no worthy match  
 For valour to assail, nor by the sword 1165  
 Of noble warrior, so to stain his honour,  
 But by the barber's razor best subdu'd.

*Samson.* All these indignities, for such they are  
 From thine, these evils I deserve, and more;  
 Acknowledge them from God inflicted on me 1170  
 Justly; yet despair not of his final pardon  
 Whose ear is ever open, and his eye  
 Gracious to re-admit the suppliant:  
 In confidence whereof I once again  
 Defy thee to the trial of mortal fight,  
 By combat to decide whose god is God, 1175  
 Thine, or whom I with Israel's sons adore.

*Har.* Fair honour that thou dost thy God, in trusting  
 He will accept thee to defend his cause,  
 A murderer, a revolter, and a robber! 1180

*Samson.* Tongue-doughty giant, how dost thou prove me  
 these?

*Harapha.* Is not thy nation subject to our lords?  
 Their magistrates confest it, when they took thee  
 As a league-breaker, and deliver'd bound  
 Into our hands: for hadst thou not committed 1185  
 Notorious murder on those thirty men  
 At Ascalon, who never did thee harm;  
 Then like a robber stripp'dst them of their robes?  
 The Philistines, when thou hadst broke the league,  
 Went up with armed powers thee only seeking, 1190  
 To others did no violence nor spoil.

*Samson.* Among the daughters of the Philistines  
 I chose a wife, which argu'd me no foe;  
 And in your city held my nuptial feast:  
 But your ill-meaning politician lords, 1195  
 Under pretence of bridal friends and guests,  
 Appointed to await me thirty spies,  
 Who threat'ning cruel death constrain'd the bride  
 To wring from me, and tell to them my secret,  
 That solv'd the riddle which I had propos'd. 1200  
 When I perceiv'd all set on enmity,  
 As on my enemies, wherever chanc'd,  
 I us'd hostility, and took their spoil  
 To pay my underminers in their coin.  
 My nation was subjected to your lords. 1205  
 It was the force of conquest; force with force  
 Is well ejected, when the conquer'd can.  
 But I a private person, whom my country  
 As a league-breaker gave up bound, presum'd  
 Single rebellion and did hostile acts. 1210  
 I was no private but a person rais'd  
 With strength sufficient and command from Heav'n  
 To free my country; if their servile minds

Me their deliverer sent would not receive,  
 But to their masters gave me up for naught, 1215  
 Th' unworthier they; whence to this day they serve.

I was to do my part from Heav'n assign'd,  
 And had perform'd it if my known offence  
 Had not disabl'd me, not all your force:  
 These shifts refuted, answer thy appellant, 1220  
 Though by his blindness maim'd for high attempts,  
 Who now defies thee thrice to single fight,  
 As a petty enterprise of small enforce.

*Harapha.* With thee a man condemn'd, a slave enroll'd,  
 Due by the law to capital punishment? 1225  
 To fight with thee no man of arms will deign.

*Samson.* Cam'st thou for this, vain boaster, to survey me,  
 To descant on my strength, and give thy verdict?  
 Come nearer; part not hence so slight inform'd;  
 But take good heed my hand survey not thee. 1230

*Harapha.* O Baal-zebub, can my ears unus'd  
 Hear these dishonours, and not render death?

*Samson.* No man withholds thee; nothing from thy hand  
 Fear I incurable; bring up thy van;  
 My heels are fetter'd, but my fist is free. 1235

*Harapha.* This insolence other kind of answer fits.

*Samson.* Go, baffl'd coward, lest I run upon thee,  
 Though in these chains, bulk without spirit vast;  
 And with one buffet lay thy structure low,  
 Or swing thee in the air, then dash thee down 1240  
 To the hazard of thy brains and shatter'd sides.

*Harapha.* By Astaroth, ere long thou shalt lament  
 These braveries, in irons loaded on thee.

*Chorus.* His giantship is gone somewhat crest-fall'n,  
 Stalking with less unconsci'nable strides, 1245  
 And lower looks, but in a sultry chafe.

*Samson.* I dread him not, nor all his giant-brood,  
 Though fame divulge him father of five sons,  
 All of gigantic size, Goliath chief.

*Chorus.* He will directly to the lords, I fear,  
And with malicious counsel stir them up  
Some way or other yet further to afflict thee. 1250

*Samson.* He must allege some cause, and offer'd fight  
Will not dare mention, lest a question rise  
Whether he durst accept the offer or not; 1255  
And that he durst not plain enough appear'd.  
Much more affliction than already felt  
They cannot well impose, nor I sustain;  
If they intend advantage of my labours,  
The work of many hands, which earns my keeping 1260  
With no small profit daily to my owners.  
But come what will, my deadliest foe will prove  
My speediest friend, by death to rid me hence;  
The worst that he can give, to me the best.  
Yet so it may fall out, because their end 1265  
Is hate, not help to me, it may with mine  
Draw their own ruin who attempt the deed.

*Chorus.* Oh how comely it is and how reviving  
To the spirits of just men long oppress!  
When God into the hands of their deliverer 1270  
Puts invincible might  
To quell the mighty of the earth, th' oppressor,  
The brute and boist'rous force of violent men  
Hardy and industrious to support  
Tyrannic power, but raging to pursue 1275  
The righteous and all such as honour truth;  
He all their ammunition  
And feats of war defeats,  
With plain heroic magnitude of mind  
And celestial vigour arm'd; 1280  
Their armouries and magazines contemns,  
Renders them useless, while  
With winged expedition  
Swift as the lightning glance he executes  
His errand on the wicked, who surpris'd 1285  
Lose their defence, distracted and amaz'd.

But patience is more oft the exercise  
 Of saints, the trial of their fortitude,  
 Making them each his own deliverer,  
 And victor over all 1290  
 That tyranny or fortune can inflict.  
 Either of these is in thy lot,  
 Samson, with might endu'd  
 Above the sons of men! but sight bereav'd  
 May chance to number thee with those 1295  
 Whom patience finally must crown.

This idol's day hath been to thee no day of rest,  
 Labouring thy mind  
 More than the working day thy hands.  
 And yet perhaps more trouble is behind; 1300  
 For I descry this way  
 Some other tending, in his hand  
 A sceptre or quaint staff he bears,  
 Comes on amain, speed in his look.  
 By his habit I discern him now 1305  
 A public officer, and now at hand.  
 His message will be short and voluble.

## OFFICER.

*Officer.* Ebrews, the pris'ner Samson here I seek.

*Chorus.* His manacles remark him, there he sits.

*Officer.* Samson, to thee our lords thus bid me say; 1310  
 This day to Dagon is a solemn feast,  
 With sacrifices, triumph, pomp, and games;  
 Thy strength they know surpassing human rate,  
 And now some public proof thereof require  
 To honour this great feast, and great assembly; 1315  
 Rise therefore with all speed, and come along,  
 Where I will see thee heart'nd and fresh clad,  
 To appear as fits before th' illustrious lords,

*Samson.* Thou know'st I am an Ebrew, therefore tell them,  
 Our law forbids at their religious rites 1320  
 My presence; for that cause I cannot come.

*Officer.* This answer, be assur'd, will not content them.

*Samson.* Have they not sword-players, and ev'ry sort  
Of gymnastic artists, wrestlers, riders, runners,  
Jugglers, and dancers, antics, mummers, mimics, 1325  
But they must pick me out, with shackles tir'd,  
And over-labour'd at their public mill,  
To make them sport with blind activity?  
Do they not seek occasion of new quarrels  
On my refusal, to distress me more, 1330  
Or make a game of my calamities?  
Return the way thou cam'st; I will not come.

*Officer.* Regard thyself; this will offend them highly.

*Samson.* Myself? my conscience and internal peace.  
Can they think me so broken, so debas'd 1335  
With corporal servitude, that my mind ever  
Will condescend to such absurd commands?  
Although their drudge, to be their fool or jester,  
And in my midst of sorrow and heart-grief  
To show them feats, and play before their god, 1340  
The worst of all indignities, yet on me  
Join'd with extreme contempt? I will not come.

*Officer.* My message was impos'd on me with speed,  
Brooks no delay: is this thy resolution? 1344

*Samson.* So take it with what speed thy message needs.

*Officer.* I am sorry what this stoutness will produce.

*Samson.* Perhaps thou shalt have cause to sorrow indeed.

*Chorus.* Consider, Samson; matters now are strain'd  
Up to the highth, whether to hold or break:  
He's gone; and who knows how he may report 1350  
Thy words by adding fuel to the flame?  
Expect another message, more imperious,  
More lordly thund'ring than thou well wilt bear.

*Samson.* Shall I abuse this consecrated gift  
Of strength, again returning with my hair, 1355  
After my great transgression? so requite  
Favour renew'd, and add a greater sin

By prostituting holy things to idols;  
 A Nazarite in place abominable  
 Vaunting my strength in honour to their Dagon? 1360  
 Besides, how vile, contemptible, ridiculous,  
 What act more execrably unclean, profane?

*Chorus.* Yet with this strength thou serv'st the Philistines,  
 Idolatrous, uncircumcis'd, unclean.

*Samson.* Not in their idol-worship, but by labour 1365  
 Honest and lawful, to deserve my food  
 Of those who have me in their civil power.

*Chorus.* Where the heart joins not, outward acts defile not.

*Samson.* Where outward force constrains, the sentence  
 holds.

But who constrains me to the temple of Dagon, 1370  
 Not dragging? The Philistian lords command.  
 Commands are no constraints. If I obey them,  
 I do it freely, venturing to displease  
 God for the fear of man, and man prefer,  
 Set God behind: which in his jealousy 1375  
 Shall never, unrepented, find forgiveness.  
 Yet that he may dispense with me or thee  
 Present in temples at idolatrous rites  
 For some important cause, thou need'st not doubt.

*Chorus.* How thou wilt here come off surmounts my reach.

*Samson.* Be of good courage; I begin to feel 1381  
 Some rousing motions in me, which dispose  
 To something extraordinary my thoughts.  
 I with this messenger will go along,  
 Nothing to do, be sure, that may dishonour 1385  
 Our law, or stain my vow of Nazarite.  
 If there be aught of presage in the mind,  
 This day will be remarkable in my life  
 By some great act, or of my days the last.

*Chorus.* In time thou hast resolv'd, the man returns. 1390

*Officer.* Samson, this second message from our lords  
 To thee I am bid say. Art thou our slave,



Our captive, at the public mill our drudge,  
 And dar'st thou at our sending and command  
 Dispute thy coming? come without delay; 1395  
 Or we shall find such engines to assail  
 And hamper thee, as thou shalt come of force,  
 Though thou wert firmlier fasten'd than a rock.

*Samson.* I could be well content to try their art,  
 Which to no few of them would prove pernicious. 1400  
 Yet knowing their advantages too many,  
 Because they shall not trail me through their streets  
 Like a wild beast, I am content to go.  
 Masters' commands come with a power resistless  
 To such as owe them absolute subjection; 1405  
 And for a life who will not change his purpose?  
 (So mutable are all the ways of men;)  
 Yet this be sure, in nothing to comply  
 Scandalous or forbidden in our law.

*Officer.* I praise thy resolution, doff these links: 1410  
 By this compliance thou wilt win the lords  
 To favour, and perhaps to set thee free.

*Samson.* Brethren, farewell; your company along  
 I will not wish, lest it perhaps offend them  
 To see me girt with friends; and how the sight 1415  
 Of me, as of a common enemy,  
 So dreaded once, may now exasperate them  
 I know not. Lords are lordliest in their wine;  
 And the well-feasted priest then soonest fir'd  
 With zeal, if aught religion seem concern'd; 1420  
 No less the people on their holy-days  
 Impetuous, insolent, unquenchable:  
 Happ'n what may, of me expect to hear  
 Nothing dishonourable, impure, unworthy  
 Our God, our law, my nation, or myself; 1425  
 The last of me or no I cannot warrant.

*Chorus.* Go, and the Holy One  
 Of Israel be thy guide,  
 To what may serve his glory best, and spread his name

Great among the Heathen round; 1430  
 Send thee the angel of thy birth, to stand  
 Fast by thy side, who from thy father's field  
 Rode up in flames after his message told  
 Of thy conception, and be now a shield  
 Of fire; that spirit that first rusht on thee 1435  
 In the camp of Dan  
 Be efficacious in thee now at need.  
 For never was from Heaven imparted  
 Measure of strength so great to mortal seed,  
 As in thy wondrous actions hath been seen. 1440  
 But wherefore comes old Manoa in such haste  
 With youthful steps? much livelier than ere while  
 He seems; supposing here to find his son,  
 Or of him bringing to us some glad news?

## MANOA.

*Manoa.* Peace with you, brethren; my inducement hither  
 Was not at present here to find my son, 1446  
 By order of the lords now parted hence,  
 To come and play before them at their feast.  
 I heard all as I came; the city rings,  
 And numbers thither flock; I had no will, 1450  
 Lest I should see him forc't to things unseemly.  
 But that which mov'd my coming now, was chiefly  
 To give ye part with me what hope I have  
 With good success to work his liberty.

*Cborus.* That hope would much rejoice us to partake  
 With thee; say, reverend sire, we thirst to hear. 1456

*Manoa.* I have attempted one by one the lords  
 Either at home, or through the high street passing,  
 With supplication prone and father's tears,  
 To accept of ransom for my son their pris'ner. 1460  
 Some much averse I found and wondrous harsh,  
 Contemptuous, proud, set on revenge and spite;  
 That part most reverenc'd Dagon and his priests;  
 Others more moderate seeming, but their aim

Private reward, for which both God and State  
 They easily would set to sale; a third  
 More generous far and civil, who confess'd  
 They had enough reveng'd, having reduc't  
 Their foe to misery beneath their fears;  
 The rest was magnanimity to remit,  
 If some convenient ransom were propos'd.  
 What noise or shout was that? it tore the sky.

1465

1470

*Chorus.* Doubtless the people shouting to behold  
 Their once great dread, captive, and blind before them,  
 Or at some proof of strength before them shown.

1475

*Manoa.* His ransom, if my whole inheritance  
 May compass it, shall willingly be paid  
 And number'd down: much rather I shall choose  
 To live the poorest in my tribe, than richest,  
 And he in that calamitous prison left.  
 No, I am fixt not to part hence without him.  
 For his redemption, all my patrimony,  
 If need be, I am ready to forego  
 And quit: not wanting him, I shall want nothing.

1480

*Chorus.* Fathers are wont to lay up for their sons,  
 Thou for thy son are bent to lay out all;  
 Sons wont to nurse their parents in old age,  
 Thou in old age car'st how to nurse thy son,  
 Made older than thy age through eye-sight lost.

1485

*Manoa.* It shall be my delight to tend his eyes,  
 And view him sitting in the house, ennobl'd  
 With all those high exploits by him achiev'd,  
 And on his shoulders waving down those locks,  
 That of a nation arm'd the strength contain'd:  
 And I persuade me, God had not permitted  
 His strength again to grow up with his hair  
 Garrison'd round about him like a camp  
 Of faithful soldiery, were not his purpose  
 To use him further yet in some great service;  
 Not to sit idle with so great a gift  
 Useless, and thence ridiculous, about him.

1490

1495

1500

And since his strength with eye-sight was not lost,  
God will restore him eye-sight to his strength.

*Chorus.* Thy hopes are not ill-founded nor seem vain  
Of his delivery, and thy joy thereon 1505  
Conceiv'd agreeable to a father's love,  
In both which we, as next, participate.

*Manoa.* I know your friendly minds and—O what noise!  
Mercy of Heav'n, what hideous noise was that!  
Horribly loud, unlike the former shout. 1510

*Chorus.* Noise call you it, or universal groan  
As if the whole inhabitation perish'd!  
Blood, death, and deathful deeds are in that noise;  
Ruin, destruction at the utmost point.

*Manoa.* Of ruin indeed methought I heard the noise:  
Oh! it continues; they have slain my son. 1516

*Chorus.* Thy son is rather slaying them; that outcry  
From slaughter of one foe could not ascend.

*Manoa.* Some dismal accident it needs must be;  
What shall we do, stay here or run and see? 1520

*Chorus.* Best keep together here, lest running thither  
We unawares run into danger's mouth.  
This evil on the Philistines is fall'n;  
From whom could else a general cry be heard?  
The sufferers then will scarce molest us here; 1525  
From other hands we need not much to fear.  
What if his eye-sight (for to Israel's God  
Nothing is hard) by miracle restor'd,  
He now be dealing dole among his foes,  
And over heaps of slaughter'd walk his way? 1530

*Manoa.* That were a joy presumptuous to be thought.

*Chorus.* Yet God hath wrought things as incredible,  
For his people of old; what hinders now?

*Manoa.* He can I know, but doubt to think he will;  
Yet Hope would fain subscribe, and tempts Belief. 1535  
A little stay will bring some notice hither.

*Chorus.* Of good or bad so great, of bad the sooner;  
For evil news rides post, while good news baits.  
And to our wish I see one hither speeding,  
An Ebrew, as I guess, and of our tribe. 1540

*Messenger.* O whither shall I run, or which way fly  
The sight of this so horrid spectacle  
Which erst my eyes beheld, and yet behold?  
For dire imagination still pursues me.  
But providence or instinct of nature seems, 1545  
Or reason though disturb'd, and scarce consulted,  
To have guided me aright, I know not how,  
To thee first, reverend Manoa, and to these  
My countrymen, whom here I knew remaining,  
As at some distance from the place of horror, 1550  
So in the sad event too much concern'd.

*Manoa.* The accident was loud, and here before thee  
With rueful cry, yet what it was we hear not;  
No preface needs, thou seest we long to know.

*Messenger.* It would burst forth, but I recover breath  
And sense distract, to know well what I utter. 1556

*Manoa.* Tell us the sum, the circumstance defer.

*Messenger.* Gaza yet stands, but all her sons are fall'n;  
All in a moment overwhelm'd and fall'n.

*Manoa.* Sad, but thou know'st to Israelites not saddest,  
The desolation of a hostile city. 1561

*Messenger.* Feed on that first; there may in grief be sur-  
feit.

*Manoa.* Relate by whom.

*Messenger.* By Samson.

*Manoa.* That still lessens  
The sorrow, and converts it nigh to joy.

*Messenger.* Ah! Manoa, I refrain too suddenly 1565  
To utter what will come at last too soon;  
Lest evil tidings, with too rude irruption  
Hitting thy aged ear, should pierce too deep.

*Manoa.* Suspense in news is torture; speak them out.

*Messenger.* Take then the worst in brief, Samson is dead.

*Manoa.* The worst indeed; O all my hopes defeated  
 To free him hence! but Death who sets all free  
 Hath paid his ransom now and full discharge.  
 What windy joy this day had I conceiv'd,  
 Hopeful of his delivery, which now proves 1575  
 Abortive as the first-born bloom of spring  
 Nipt with the lagging rear of winter's frost!  
 Yet ere I give the reins to grief, say first,  
 How died he? death to life is crown or shame.  
 All by him fell thou say'st; by whom fell he? 1580  
 What glorious hand gave Samson his death's wound?

*Messenger.* Unwounded of his enemies he fell.

*Manoa.* Wearied with slaughter then, or how? explain.

*Messenger.* By his own hands.

*Manoa.* Self-violence? what cause  
 Brought him so soon at variance with himself, 1585  
 Among his foes?

*Messenger.* Inevitable cause,  
 At once both to destroy and be destroy'd:  
 The edifice, where all were met to see him,  
 Upon their heads and on his own he pull'd.

*Manoa.* O lastly over-strong against thyself! 1590  
 A dreadful way thou took'st to thy revenge.  
 More than enough we know; but while things yet  
 Are in confusion, give us if thou canst,  
 Eye-witness of what first or last was done,  
 Relation more particular and distinct. 1595

*Messenger.* Occasions drew me early to this city;  
 And as the gates I enter'd with sun-rise,  
 The morning trumpets festival proclaim'd  
 Through each high street: little I had dispatch't,  
 When all abroad was rumour'd that this day 1600  
 Samson should be brought forth to show the people

Proof of his mighty strength in feats and games;  
I sorrow'd at his captive state, but minded  
Not to be absent at that spectacle.  
The building was a spacious theatre 1605  
Half-round, on two main pillars vaulted high,  
With seats where all the lords, and each degree  
Of sort, might sit in order to behold;  
The other side was op'n, where the throng  
On banks and scaffolds under sky might stand; 1610  
I among these aloof obscurely stood.  
The feast and noon grew high, and sacrifice  
Had fill'd their hearts with mirth, high cheer, and wine,  
When to their sports they turn'd. Immediately  
Was Samson as a public servant brought, 1615  
In their state livery clad; before him pipes  
And timbrels, on each side went armed guards,  
Both horse and foot before him and behind,  
Archers, and slingers, cataphracts and spears.  
At sight of him the people with a shout 1620  
Rifted the air, clamouring their god with praise,  
Who had made their dreadful enemy their thrall.  
He patient but undaunted where they led him,  
Came to the place, and what was set before him  
Which without help of eye, might be assay'd, 1625  
To heave, pull, draw, or break, he still perform'd  
All with incredible, stupendious force,  
None daring to appear antagonist.  
At length for intermission sake they led him  
Between the pillars; he his guide requested, 1630  
(For so from such as nearer stood we heard)  
As over-tir'd, to let him lean a while  
With both his arms on those two massy pillars  
That to the arched roof gave main support.  
He unsuspecting led him; which when Samson 1635  
Felt in his arms, with head a while inclin'd,  
And eyes fast fixt he stood, as one who pray'd,  
Or some great matter in his mind revolv'd.  
At last with head erect thus cri'd aloud.

'Hitherto, lords, what your commands impos'd 1640  
 I have perform'd, as reason was, obeying,  
 Not without wonder or delight beheld.  
 Now of my own accord such other trial  
 I mean to show you of my strength, yet greater,  
 As with amaze shall strike all who behold.' 1645  
 This utter'd, straining all his nerves he bow'd;  
 As with the force of winds and waters pent;  
 When mountains tremble, those two massy pillars  
 With horrible convulsion to and fro  
 He tugg'd, he shook, till down they came and drew 1650  
 The whole roof after them, with burst of thunder  
 Upon the heads of all who sat beneath,  
 Lords, ladies, captains, counsellors, or priests,  
 Their choice nobility and flower, not only  
 Of this, but each Philistian city round, 1655  
 Met from all parts to solemnize this feast.  
 Samson with these immixt, inevitably  
 Pull'd down the same destruction on himself;  
 The vulgar only scap'd who stood without.

*Chorus.* O dearly bought revenge, yet glorious! 1660  
 Living or dying thou hast fulfill'd  
 The work for which thou wast foretold  
 To Israel; and now li'st victorious  
 Among thy slain self-kill'd;  
 Not willingly, but tangl'd in the fold 1665  
 Of dire necessity, whose law in death conjoin'd  
 Thee with thy slaughter'd foes, in number more  
 Than all thy life had slain before.

1 *Semichorus.* While their hearts were jocund and sublime,  
 Drunk with idolatry, drunk with wine, 1670  
 And fat regorg'd of bulls and goats,  
 Chaunting their idol, and preferring  
 Before our living Dread who dwells  
 In Silo his bright sanctuary:  
 Among them he a spirit of phrenzy sent,  
 Who hurt their minds, 1675



And urg'd them on with mad desire  
 To call in haste for their destroyer:  
 They only set on sport and play  
 Unweetingly importun'd 1680  
 Their own destruction to come speedy upon them.  
 So fond are mortal men  
 Fall'n into wrath divine,  
 As their own ruin on themselves to invite;  
 Insensate left, or to sense reprobate, 1685  
 And with blindness internal struck.

2 *Semichorus*. But he, though blind of sight,  
 Despis'd and thought extinguish't quite,  
 With inward eyes illuminated,  
 His fiery virtue rous'd 1690  
 From under ashes into sudden flame,  
 And as an ev'ning dragon came,  
 Assailant on the perched roosts,  
 And nests in order rang'd  
 Of tame villatic fowl; but as an eagle 1695  
 His cloudless thunder bolted on their heads.  
 So virtue giv'n for lost,  
 Déprest, and overthrown, as seem'd,  
 Like that self-begotten bird  
 In the Arabian woods embost, 1700  
 That no second knows nor third,  
 And lay erewhile a holocaust,  
 From out her ashy womb now teem'd,  
 Revives, reflowerishes, then vigorous most  
 When most unactive deem'd; 1705  
 And, though her body die, her fame survives,  
 A secular bird, ages of lives.

*Manoa*. Come, come, no time for lamentation now,  
 Nor much more cause; Samson hath quit himself  
 Like Samson, and heroically hath finish'd 1710  
 A life heroic, on his enemies  
 Fully reveng'd, hath left them years of mourning,  
 And lamentation to the sons of Caphtor,

# NOTES.

VOL. II.

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# NOTES.

## PARADISE LOST.

### Book VII.

l. 1. *Urania*. Tasso begins his Jerusalem with a similar invocation.  
l. 7. *old*, meaning renowned from old time. (Cp. Bks. i. 420, ii. 593.) Newton, referring to Bk. i. 516, supposes that 'cold' was Milton's word.

ll. 8-10. Prov. viii. 24, 25, 30. The phrase of Wisdom 'rejoicing' before God is in the Vulgate 'ludens,' 'playing,' and so Milton gives the passage in his Tetrachordon. Cp. Bacon (Advancement of Learning, i.) 'as if, according to the innocent play of children, the Divine Majesty took delight to hide his works to the intent to have them found out.'

ll. 18, 19. Horace (Odes, iv. 11. 26) alludes to the fate of Bellerophon, who fell from his unreined steed Pegasus, when attempting to fly to Heaven. *The Aleian field* = the field of wandering. (Iliad vi. 201.)

l. 20. *forlorn*, utterly lost. Germ. *verloren*, lost, from *verlieren*, to lose. Dutch *verliessen*. A. S. *forleoran*, *forleosan*. (Wedgwood.)

l. 23. *rapt above the pole*; possibly with a reference to 2 Cor. xii. 2. The phrase occurs in Sylvester's Du Bartas, where (p. 526) are also the lines—

'I am Urania, then aloud said she,  
Who human kind above the poles transport.'

l. 29. *visi'st my slumbers*; as Dante was visited by Beatrice 'in sogno' (Purgatorio, xxx. 133).

l. 31. Horace, Satires, i. 10. 74.

l. 32. Cp. Æneid, vi. 258; Horace, Odes, iii. 1. 1-4.

l. 34. Alluding to the fate of Orpheus. Cp. Lycidas 61.

l. 35. *bad ears*; cp. the 'auritas quercus' of Horace (Odes, i. 12. 11).

l. 38. *fail not thou [him] who thee implores*; a similar ellipse occurs in Virgil, Eclogues, ii. 23.

l. 50. Milton coins *consorted*, since 'consort' is a neuter verb. (Keightley.)

1. 72. *interpreter*. So Mercury is 'interpret divom' (*Æneid*, iv. 378).
1. 88. *yields or fills*. Keightley would read 'and' for 'or'; 'for where is the opposition between yielding and filling? and what is the meaning of yielding all space?' But the meaning is rather that the air yields (to other bodies) or itself fills all space.
1. 94. *absolv'd*, finished, a Latinism. 'Dialogos confeci et absolvi' (Cicero ad Atticum, xiii. 19).
1. 100. Cp. Virgil, *Eclogues*, viii. 69, and vi. 86. Keightley prefers a comma after each 'voice' and a third after 'hears.'
1. 103. *unapparent*, invisible. (*Genesis* i. 2.)
1. 112. *Iliad*, xii. 176. Cp. Bk. vi. 297, and 1 Cor. xiii. 1.
1. 116. *infer*, prove; a similar use to that of 'argue' in iv. 830. So in Shakespeare, 2 Henry IV, v. 5, Falstaff says, 'This doth infer the zeal I had to see him.'
1. 121. *Eccles.* vii. 29; *Deut.* xxix. 29. Horace, *Odes*, iii. 29. 29-33; *Æneid*, vi. 266, 267.
1. 122. 1 Tim. i. 17.
1. 123. *Eccles.* iii. 11.
1. 126. Keightley quotes Sir William Davenant's poem of Gondibert (1651), ii. 8. 22:  
'For though books serve as diet for the mind,  
If knowledge, early got, self-value breeds,  
By false digestion it is turned to wind,  
And what should nourish on the eater feeds.'
1. 135. Judas is said (*Acts* i. 25) to have gone 'to his own place.'
1. 142. *us dispossess*; in imitation of the ablative absolute.
1. 143. *fraud*, crime (fraus), as in Horace (*Odes*, i. 28. 31).
1. 144. *Job* vii. 10; *Psalms* ciii. 16.
1. 145. *Jude* 6.
1. 154. 'Milton seems to favour the opinion of some divines, that God's creation was instantaneous, but the effects of it were made visible and appeared in six days, in condescension to the capacities of angels, and is so narrated by Moses, in condescension to the capacities of men.' (Newton.)
1. 162. *inhabit lax*, dwell at large, a classical expression. 'Habitare laxe . . . voluit.' Cicero, *Pro Domo Sua* 44.
1. 165. *Luke* i. 35.
1. 170. *myself retire*; i. e. 'though I freely withdraw myself.'
1. 182. *Luke* ii. 14. These three ascriptions of 'Glory' praise the goodness, power, and wisdom of God. (Keightley.) Cp. Hooker (*Ecclesiastical Polity*, v. 56): 'The Father as Goodness, the Son as Wisdom, the Holy Ghost as Power, do all concur in every particular outwardly issuing from that one only glorious Deity which they all are.'

Bacon (Advancement of Learning, ii.) does not follow this order, assigning to the Three Persons the 'special attributes' of Power, Wisdom, and Love.

l. 197. *pour'd* is equivalent to 'fusi'; 'effusa juvenus' (*Æneid*, i. 214, vii. 812).

l. 205. Psalm xxiv. 7.

l. 206. Contrast the opening of the gates of Hell (ii. 880).

l. 214. *And surging*. Newton corrected 'And' to 'In.' Keightley approves, but keeps 'And' in the text.

l. 216. 'If we can imagine any thought or expression worthy of the Deity, we find it here.' (Landor.) Cp. Mark iv. 39.

l. 224. *fervid wheels*, an expression translated from Horace (*Odes*, i. i. 4).

l. 225. Prov. viii. 27. The marginal reading is 'a circle': 'quum statueret ambitum in superficie abyssi.' (Junius.)

l. 235. *brooding*. Neither 'moved' nor 'brooded' is an exact translation of the Hebrew of Gen. i. 2. In Deut. xxii. 6 the same word is rendered 'fluttereth' (properly, 'flieth about'). Ancient Jewish commentators supposed that the 'spirit of God' here mentioned was a strong wind, for in the Old Testament the Spirit of God is never represented under a material form (as it must be if it move or brood), and the removal of the waters from the earth after the Flood was effected by a strong wind. (Keightley.)

l. 239. Keightley thus interprets this difficult passage. By the 'rest' (l. 240) he understands what remained after the dregs had been purged out and separated, and he takes 'founded' and 'conglobed' to be participles qualifying it. 'The rest after having been melted, fused, or run (i. 703), and conglobed, or formed into two spheres (a hollow one for heaven, a solid one for earth), similar substances having combined for the purpose, he disparted or separated the spheres, putting each into its several or separate place. He then spun out the air between them, and hung in the exact centre the Earth, which was self-balanced, because, from its globular form and equal distance from each point of the external sphere, it could not incline or move in any one direction more than another.'

l. 241. Ovid, *Metamorphoses*, i. 12.

l. 244. Milton does not describe the creation of Light, but only says that it now sprung from the deep. Cp. iii. 716.

l. 245. Keightley points out the discrepancy between the account here, in which Light is said to journey through the dark interior of the great globe of the World, and that given in iii. 11, where 'world' cannot be synonymous with Earth.

l. 250. *by the hemisphere*; because the portion of space between the

spheres of earth and heaven formed two hemispheres, of which (with respect to the earth) one must be in darkness while the other was in light. (Keightley.)

l. 256. Job xxxviii. 4, 7.

l. 264. In the cosmogony of Genesis, the firmament is the *solid* heaven, with a large body of waters on its upper surface. But Milton, by taking Gen. i. 1 as the work of the first day and not a summary of the whole creation, was obliged to adopt to some extent the opinion that the firmament was the air, and that the waters *above* it were the clouds suspended *in* it. (Keightley.)

*expanse*. The word translated 'firmament' (Gen. i. 6) means 'expansion.' (Newton.) 'Esto expansum inter aquas' is the Translation of Tremellius and Junius.

l. 268. Psalm xxiv. 2, civ. 3, cxxxvi. 6, cxlviii. 4.

l. 269. As the earth is spoken of in Scripture as 'on the waters,' Milton (forgetting that he had made the earth globular) adopts this view. He then supposes the outer orb of the world to rest on a body of water, the waters above the firmament, and this body he seems to regard as the crystalline sphere of the Ptolemaic astronomy. He would appear to place it above the planets and the fixed stars (iii. 428). Altogether, his ideas seem inextricably confused. (Keightley.)

l. 272. Cp. ii. 895 et seqq.

l. 285. Ovid, *Metamorphoses*, i. 344, 345.

l. 291. Psalm civ. 7.

l. 299. *torrent*, rushing (as 'current' = 'running' in line 67, and 'serpent' = 'creeping' in line 302).

l. 306. *perpetual*, unbroken. So 'sulcos perpetuos ducere' (Cato, *De Re Rusticâ* 33).

l. 321. Bentley corrected 'smelling' of the early editions to 'swelling.' (*Georgics*, iv, 121, 122.)

*Corny*, bearing corn. Keightley remarks that in Gen. xli. 22, the word 'stalk' should be translated 'reed.' In Lisse's *Du Bartas* it is said of the rain that 'it drown'd the corny ranks.'

l. 323. *hair*; by a natural metaphor for the foliage, as 'coma' in Latin. (Horace, *Odes*, i. 21. 5; iv. 7. 2.)

*implicit*, entangled, as in Ovid, *Epist.* ix. 94, 'implicitis angue comis.'

l. 327. Cp. *L'Allegro* 78.

l. 329. Like Calypso's bower (*Odyssey*, v. 73, 74).

l. 335. Milton here follows the received (but incorrect) translation of Gen. ii. 5, which should be 'And no plant of the field was as yet in the earth.' (Keightley.) The translation of Tremellius and Junius (used by Milton for the references in his *Christian Doctrine*) has 'omnemque herbam agri, quae nondum fuisset oritura.'

1. 358. Cp. Spenser, Hymn to Heavenly Beauty 53.  
'All sow'd with glistering stars, more thick than grass.'
1. 359. Keightley notes the discrepancy between this narrative and that in Bk. iii. 716.
1. 366. Venus is mentioned last for emphasis, a classic and Scripture usage. Galileo's telescope had shewn that Venus has phases like the moon. (Keightley.)
1. 372. Cp. Psalm xix. 5, and Faery Queene i. 5. 2.
1. 373. Cp. Carew's lines:  
'The yellow planets, and the gray  
Dawn shall attend thee on thy way.'
1. 375. Job xxxviii. 31. The picture by Guido, representing the chariot of the Sun, with Aurora flying before it, and seven nymphs (who may be intended for the Pleiades) dancing around it, is supposed to have suggested these lines.
1. 382. Milton has here, and at xii. 86, anglicised the Ovidian adjective 'dividuus'; and in Areopagitica he writes: 'So that a man may say, his religion is no more within himself, but is become a dividual movable.'
1. 388. The 'creeping things' here named are of the sea (Psalm civ. 25). Those of the earth are mentioned at line 452. The Hebrew word includes all kinds of fish.
1. 402. *scull*, school or shoal (A. S. *sceole*). "'Scull of herrings" is still used in Norfolk.' (Todd.) Wedgwood says 'The radical meaning seems to be a clump or mass.' He gives Dutch *school*, a shoal or a flock of birds, and compares Dutch *scholle*, a clod, lump of ice, Ital. *zolla*, a clod. So a *flock* of wool, *flock* of sheep, of birds, &c.
1. 409. *On smooth* (water).
1. 410. *bended dolphins*; cp. 'tergo delphina recurvo.' Ovid, Fasti, ii. 113. By dolphins here are meant porpoises. The modern dolphin is another kind of fish. (Keightley.)
1. 416. Ovid, Metamorphoses, iii. 686.
1. 420. *fledge*; cp. iii. 627.
1. 421. *summ'd*; a term of falconry, applied to a hawk when his feathers have grown to their full strength. Keightley remarks that the verb is never used actively, of the birds themselves, as here. *pens* = 'wing feathers' (pinnae).
1. 422. *de-pis'd*. Milton (it has been suggested) may have mistaken the meaning of 'despectare' (to 'look down upon,' not to 'despise') in the passage he had in view, Æneid, i. 396.
1. 424. Job xxxix. 27, 28. *eyries* = nests. An 'eyry' is a collection of eggs, an egg-ery. (Latham.)
1. 426. Jer. viii. 7.

l. 429. *mutual*; because the bird flying at the point of the V after a while falls back, another taking his place.

l. 434. *Aeneid*, vii. 34.

l. 435. For passages in which Milton dwells on the song of the nightingale, see *Il Penseroso* 61; *Sonnet ii*; *Comus* 234; *Paradise Lost*, iii. 38, iv. 602, 648, 771, v. 40, viii. 518.

l. 437 et seqq. 'The birds never looked so beautiful since they left Paradise.' (Landor.)

l. 439. *mantling*, a term in falconry: 'when the hawk stretcheth one of her wings after her leg, and so the other.' (*Gentleman's Recreation*, quoted by Nares.)

l. 440. *her state*. The allusion may be to a barge of state. Cp. Donne (*Progress of the Soul*, xxiv.) speaking of a swan:

'It moved with state, as if to look upon  
Low things it scorned.'

Herrick has 'swan-like state.'

l. 443. *crested cock*; cp. 'cristatus ales' of Ovid (*Fasti*, i. 455) and 'singing clearer than the crested bird

That claps his wings at dawn.' (Tennyson.)

*clarion*; cp. Shakespeare (*Hamlet* i. 1):

'The cock, that is the trumpet to the morn.'

l. 454. *teem*, pour forth. (*Saxon tynan*). A *team* is properly a string of horses drawing a plough or waggon, thence anything following in a row, race, progeny. (Wedgwood.) Cp. Rosse's speech,

'Each minute teems a new one.'

(*Macbeth*, iv. 3.)

l. 457. *lair*, layer, bed. A.S. *leger*, a lying (in bed or the grave). (Wedgwood.)

*wouns*, dwells (A.S. *wunian*). Cp. Fairfax's Tasso, xvi. 67:

'A thousand devils in Limbo deep that wonne.'

l. 462. *at once*; cp. Wordsworth:

'There are forty feeding like one.'

*broad berds* is a literal translation from *Iliad*, xi. 679. Virgil has 'longum agmen' (*Aeneid*, i. 186).

l. 467. *libbard*, leopard. This form is used by Spenser (*Faery Queene*, i. 6. 25; ii. 3. 28).

l. 471. Job xl. 15. *Bebemoth* here is the elephant; in Job it is the hippopotamus of the Nile.

l. 476. *limber* (connected with 'limp'), pliant. It is applied to an oar in a passage quoted in Latham's edition of Johnson's Dictionary.

*fans*, wings; like 'vans' in ii. 927.

l. 477. *deckt* is a verb. They decked their smallest (i.e. very small) bodies exact (i.e. exactly) with various hues.



1. 478. Cp. 'In pride of May the fields are gay.'  
(Old Song, Percy Society Collection, vol. xiii.)

1. 482. *minims*, very small things (*minima*).  
*serpent*, a more general word than the following 'snaky,' embracing all *creeping* things.

1. 484. *added*, active for passive; as in ix. 515, where a ship is said to 'steer' and 'shift her sail.'

1. 485. Horace, *Satires*, i. 1. 35; Virgil, *Georgics*, iv. 83.

1. 487. *just equality*. Milton had expanded this hint in his *Ready Way*.

1. 490. The working bees are *males*. The drone here meant is the queen-bee.

1. 496. Virgil gives a mane to serpents (*Æneid*, ii. 206).

1. 508. Ovid, *Metamorphoses*, i. 76, &c.

1. 535. Cp. 2 Esdras iii. 6: 'And thou leddest him into Paradise, which thy right hand had planted.'

1. 548. Plato represents the Creator as surveying his work and delighting in it, because it resembles the pattern he had worked from.

1. 563. *station*. The 'station' of a planet is a term of art, when the planet appears neither to go backwards nor forwards, but to keep the same place in its orbit.

1. 565. Psalm xxiv. 7.

1. 577. Ovid, *Metamorphoses*, i. 168 et seqq.

1. 579. See on line 619.

1. 581. Cp. Sylvester:

'Powder'd with stars streaming with glorious light.'

1. 585. Isaiah vi. 1.

1. 596. 'Laudate eum hydraulis et organo.' (Translation of Tremellius and Junius). Vide note on line 335.

1. 597. *frets* are the divisions by which the strings of a guitar or violin are lengthened or shortened at will. Cp. (Taming of the Shrew, ii. 1)

'I did but tell her she mistook her frets,  
And bow'd her hand to teach her fingering.'

1. 598. *temper'd*, modulated. So in Lycidas 33, and in Spenser, Shepherd's Calendar, June, 7:

'Birds of every kind

To the water's fall their tunes attemper right.'

1. 599. Rev. viii. 3, 4.

1. 605. *giant*; with an allusion to the Titanic contest. The word is used to express the fierce malevolence attributed to such beings. So in Isabella's speech (*Measure for Measure*, ii. 2) this quality is taken for granted, as if implied in the word itself.

1. 619. *hyaline* (like 'galaxy' in lin 579) is followed immediately by its translation. See note to line 269.

1. 624. *nether*; the ocean that went round her, according to ancient cosmology, as opposed to 'hyaline.' (Keightley.)

1. 628. Psalm viii. 6-8.

1. 631. *Georgics*, ii. 458.

1. 634. *face of things*, visible appearance of things. See Bk. v. 43 (note).

### Book VIII.

1. 1. At this place in the first edition there was the single line

'To whom thus Adam gratefully replied.'

In the second edition (when the poem was in twelve books, the seventh and tenth being divided) this line was changed into the four that now begin Bk. viii.

1. 3. Cp. *Iliad*, ii. 41. Dante (*Purgatorio*, ii. 114) hears his friend Casella's voice

'Of which the sweetness still within me sounds.'

*stood*; i.e. continued (like Ital. *stava*). (Richardson.)

1. 15. Cp. 'this goodly frame, the earth' (*Hamlet*, ii. 2). Psalm viii. 3.

1. 19. Psalm cxlvii. 4. *number'd* may refer to this text, but is more probably='numerous' at vii. 621.

1. 23. *punctual*; i.e. no bigger than a point (punctum). Cp. *Comus* 5.

1. 61. *pomp*, train (*πομπή*). See note on *L'Allegro* 127.

1. 70. *this to attain*. The clause is ambiguous. 'This' may refer either to the knowledge previously spoken of, or to that of the point in dispute between the followers of Ptolemy and those of Copernicus.

1. 77. Cp. Bacon (*Advancement of Learning*, ii): 'As for the vertical point (of natural philosophy) *opus quod operatur Deus a principio usque ad finem* (*Eccles.* iii. 11) we know not whether man's inquiry can attain unto it.' In the Vulgate (here quoted) the words immediately preceding are 'mundum tradidit disputationi eorum.'

1. 78. Cp. the passage from Bacon, quoted in note to vii. 8. Landor objects: 'I cannot well entertain this notion of the Creator's risible faculties. Milton here carries his anthropomorphism much farther than the poem (which needed a good deal of it) required.'

1. 83. Among the exploded theories of astronomy mentioned by Bacon in his *De Augmentis Scientiarum* (iii. 4), is that of the motion of the heavenly bodies in perfect circles. To explain their apparent

irregularities, and preserve the hypothesis of a circular motion, the astronomers invented eccentrics and epicycles. 'The epicycle, according to Clavius, is a small orb immersed in the deferent orb in which the planet is borne. For the body of the planet is fixed in the epicycle, while the centre of the epicycle is continually carried along according to the motion of the eccentric or deferent orb.' (Keightley.) Cp. also the passage in the Advancement of Learning, ii: 'The same phenomena in astronomy are satisfied by the received astronomy of the diurnal motion and the proper motion of the planets with their eccentrics and epicycles, and likewise by the theory of Copernicus; and the calculations are indifferently agreeable to both.'

l. 122. The angel now expounds the Copernican, as Adam had set forth the Ptolemaic system.

l. 130. *Three different motions*: (1) diurnal, (2) annual, (3) that of libration, by which the earth's axis is always parallel to itself. If the earth have not (1) the heaven must revolve around her; if she have not (2) the sun must journey annually round the ecliptic; and if she have not (3) that motion must be ascribed to the primum mobile, 'that swift nocturnal rhomb.' (Keightley.)

l. 145. All this is erroneous physics. Astronomers, with the aid of the most powerful telescopes, have not been able to discover any traces of either water or atmosphere in the moon. (Keightley.)

l. 148. *other suns*, Jupiter and Saturn are meant.

l. 150. *male and female* means 'original and reflected' light. Pliny (Natural History, ii. 100) mentions the tradition that the sun is a masculine star, drying all things; on the contrary, the moon is a soft and feminine star, dissolving humours, and so the balance of Nature is preserved, some of the stars binding the elements, and others loosing them.

l. 155. *contribute*, with the accent on the first syllable, as in May's Edward III (1635):

'Their several shares of woe  
Must contribute to Philip's overthrow.'

l. 157. *this habitable*, the earth (*οἰκουμένη*); adjective for substantive—a frequent use in Milton. Cp. vi. 78: 'this terrene.'

l. 158. *obvious*, exposed to; as in Æneid, x. 694. Used in another sense in Bk. x. 106.

l. 162. *flaming*, applying to the road an epithet meant of the sun. Cp. the 'pale course' of the moon in i. 786.

l. 164. The metaphor is from a top, as in Æneid, vii. 378.

l. 165. *inoffensive*=meeting no obstacle. Tacitus uses 'inoffensus' for 'uninterrupted'; 'cursu honorum inoffenso' (Historiarum i. 48).

l. 183. Cp. Samson Agonistes 300-306.

l. 193. Shadowed from a verse in Homer (*Odyssey*, iv. 392), much admired and recommended by Socrates. (Bentley.)

l. 211. *Odyssey*, iv. 594-598; Virgil, *Eclogues*, v. 45-47.

l. 212. *pleasantest to thirst*. Hume says that there is one kind of palm (the Egyptian) which was called *ādūpos*, from its juicy fruit.

l. 216. Psalm cxix. 103.

l. 218. Psalm xlv. 3 (Prayer-book version).

l. 225. Rev. xxii. 9.

l. 239. Cp. Sonnet xv. 11, 12.

l. 242. *Æneid*, vi. 557. Ariosto has represented Astolfo as hearing from within the gates of Hell the noise of

‘Plaint and howl, and everlasting wail.’

(*Orlando Furioso*, xxxiv. 4.)

l. 258. *gaz’d*: cp. v. 272; *Paradise Regained*, i. 414. Elsewhere Milton has ‘gazed on’ (*Paradise Lost*, xi. 845) or ‘upon’ (*Comus* 54).

l. 269. The second edition has ‘and lively vigour led.’

l. 281. Acts xvii. 28.

l. 287. *Odyssey*, xiii. 79.

l. 292. *Iliad*, ii. 16, 20.

l. 295. The idea of thus seeing in a dream what was really taking place seems to have been suggested by the dream of *Æacus* in Ovid (*Metamorphoses*, vii. 634). So Dante (*Purgatorio*, ix.) dreams that he is carried up by an eagle, and on awaking, finds that he had in reality been carried up a part of the mountain of Purgatory during his sleep.

l. 302. In Sylvester’s *Du Bartas*, there is the line

‘Tis not a dance, but rather a smooth gliding.’

Cp. xii. 629.

l. 320. Bentley’s objection that ‘dress’ should be used here (as in *Gen.* ii. 15) because the common earth was ‘tilled’ after the Fall (*Gen.* iii. 23), is answered by the fact that the same Hebrew word is used in both places. The Septuagint translation is *ἐργάζεσθαι*, and the Vulgate ‘operari’; that of Junius, ‘ad colendum.’

l. 335. Cp. x. 779.

l. 337. *purpose*, conversation (Fr. *propos*). (Keightley.) Cp. Much Ado about Nothing, iii. 1, ‘listen our propose,’ and Spenser (*Faery Queene*, iv. 6. 45),

‘And by the way she sundry purpose found

Of this and that.’

l. 353. ‘Adam had the wisdom given him to know all creatures and to name them according to their properties.’ Cp. Bacon’s words (*Advancement of Learning*, i.): ‘The pure knowledge of nature and universality, by the light whereof man did give names unto other

creatures in Paradise, according to their properties.' 'The two summary parts of knowledge,' Bacon elsewhere asserts are 'the view of creatures, and the imposition of names.'

l. 356. Acts xxvi. 19.

l. 379. Gen. xviii. 30.

l. 387. The stretched (*intense*) musical string cannot make harmony with one that is slack (*remiss*).

l. 407. Horace, Odes, i. 12. 18.

l. 413. Rom. xi. 33.

l. 414. *of things*; like the 'pulcherrime rerum' of Ovid (*Metamorphoses*, viii. 49). (Keightley.)

l. 421. *absolute*; 'omnibus numeris absolutus' is here literally translated. Perfection and completeness in all parts is meant. Ben Jonson has used the same expression in the inscription of his poem on Venetia Digby. Landor stigmatizes it as 'a pedantic, quibbling Latinism, which our language has never admitted.' Yet 'absolute Marina' is found in Pericles vi. Prologue, and Ben Jonson has it frequently.

l. 422. *His single imperfection*, the imperfection of him when single.

l. 453. Dan. x. 17.

l. 460. Num. xxiv. 4. The commentators on this text regard the 'eyes' as those of the mind.

l. 466. *cordial*, nearest the heart; because some divines held the rib to have been taken from the left side.

l. 478. Cp. Sonnet xviii, last line.

l. 488. Parallels to this beautiful line are found in Troilus and Cressida (iv. 4),

'The lustre in your eye, Heaven in your cheek;  
and in Antony and Cleopatra (i. 3),

'Eternity was in our lips and eyes.'

The very phrase 'Heaven is in your eyes' occurs in Beaumont and Fletcher (*Philaster*, iii. 1). Keightley quotes from Chaucer,

'And Paradise was formed in her eyen.'

l. 489. Keightley quotes

'Illam, quidquid agit, quoquo vestigia movit.

Composit furtim subsequiturque Decor.'

(Tibullus, iv. 2. 7.)

l. 494. *Nor envi*; unlike the Greek gods, who envied man's happiness.

l. 498. 'Adhaerebit uxori suae' is the rendering of the Vulgate and of Junius.

l. 500. *divinely*, from heaven (Lat. *divinitus*).

l. 502. *conscience*, consciousness (*conscientia*); so used in our translation of Heb. x. 2, and in Milton's Sonnet, xvii. 10.

- l. 503. Helena says (*Midsummer Night's Dream*, ii. 2),  
 'We should be woo'd, and were not made to woo.'

l. 511. *Cant.* vi. 10.

- l. 519. *Cp.* 'Vesper adest, juvenes, consurgite, Vesper Olympo  
 Expectata diu, vix tandem lumina tollit.'

(*Catullus*, lxii.)

*Cp.* also Spenser (*Epithal.* 285):

'Long though it be, at last I see it gloome,  
 And the bright evening-star with golden creast  
 Arise out of the East.'

And Ben Jonson, in his *Hue and Cry* after Cupid (a nuptial mask), has a song with the burden

'Shine, Hesperus, shine forth, thou wished star.'

The appearance of the evening-star was the signal for lighting the torches to conduct the bride to her new home. (*Cp.* xi. 589.) Milton (*Doctrine of Divorce*, i. 3) speaks feelingly of the evil consequences of marriage when 'sober men, from inexperience, haste too eagerly to light the nuptial torch.'

- l. 538. *Cp.* *Samson Agonistes* 1025 et seqq.

l. 547. *absolute*, perfect; as in l. 421.

l. 556. *occasionally*, supplementally. But God had from the first intended to create Eve. *Cp.* line 444.

l. 569. *Ephes.* v. 28, 29; 1 *Pet.* iii. 7.

l. 576. *adorn*; an adjective made from a participle, like the Italian *adorno* (from *adornato*). Spenser uses it as a substantive (*Faery Queene*, iii. 12. 20):

'Without adorne of gold or silver bright.'

l. 578. *art seen*; 'art' (*videris*) as in *Sonnet* iv. 3, and *Bk.* ix. 508, 546. So 'to be known' is used for 'to be' (*iv.* 836).

l. 583. *divulg'd*, made common. See note on *Arcades* 6.

l. 589. *Cp.* 'Nature is fine in love' (*Hamlet*, iv. 5). Spenser, in his *Hymn to Love*, writes:

'Such is the power of that sweet passion,  
 That it all sordid baseness doth expel,  
 And the refined mind doth newly fashion  
 Unto a fairer form.'

King Arthur (in Tennyson's *Guinevere*)

'knew  
 Of no more subtle master under heaven  
 Than is the maiden passion for a maid,  
 Not only to keep down the base in man,  
 But teach high thought, and amiable words,  
 And courtliness, and the desire of fame,  
 And love of truth, and all that makes a man.'

- l. 591. *scale*, ladder, as in Bk. v. 509.
- l. 598. *genial bed*; the 'lectus genialis' of Horace (Epistles, i. 1. 87).
- l. 601. *decencies*, comely acts. 'Decent' is always used in Milton's poems in its primary sense of 'comely,' 'befitting'; e.g. Il Penseroso 36, and Paradise Lost, iii. 644.
- l. 608. *foil'd*, defeated, as in ii. 330.
- l. 611. The reverse of the hackneyed 'video meliora' of Medea (Ovid, Metamorphoses, vii. 20).
- l. 632. *Hesperian*; i.e. in the west.  
to depart; cp. v. 376.
- l. 634. 1 John v. 3.
- l. 635. *passion*; i.e. his affection for Eve.
- l. 636. *else*; i.e. if not so swayed.
- l. 637. *Æneid*, xii. 59.
- l. 645. *since to part*, since you are about to depart. 'Part' is used for 'depart' in Comus 56, and Samson Agonistes 1447.
- l. 652. Cp. Iliad, i. 531-533.

## Book IX.

- l. 2. Exod. xxxiii. 11.
- l. 5. *unblam'd*. See note on L'Allegro 40.
- l. 11. Cp. xi. 627.
- l. 12. Cp. x. 249.
- ll. 14-19. In allusion to the subjects of the Iliad, Odyssey, and Æneid. Neptune persecuted Ulysses, and Juno Æneas.
- l. 21. Cp. vii. 29.
- l. 26. In Milton's extant MSS. are many sketches for dramatic poems on Scripture subjects. In his youth he had proposed to write an epic on the theme of King Arthur. Aubrey asserts that Paradise Lost was begun about two years before the Restoration.
- l. 33. *races and games* are described in Iliad xxiii. and Æneid v.; *tilting* by the Italian poets and by Spenser.
- l. 35. *Impreses* (Ital. *impresa*), the devices and emblems on the shield; sometimes so enigmatical that they were 'not to be understood,' as Sir Henry Wootton remarks of the *impreses* of a tournament at court. They usually conveyed an allusion to the name, nature, or fortune of the wearer.
- l. 36. *Bases*; the mantle, hanging from the middle to the knees or lower, worn by knights on horseback. Radegund compels the captive Artagal to put on an apron and petticoat instead of cuirass and bases (Faery Queene, v. 5. 20).
- l. 37. The 'marshal' set the guests in order of rank; the *sewer* placed

the dishes on the table, his office being to 'sew,' 'say,' 'assay,' or taste. (Another derivation of 'sewer' is from Fr. *asseoir*, to set down.) The *seneschal* appears to have been the senior servant, the major-domo. '*Siniscalcus*, famulorum senior, the steward. From Goth *sineigs*, old, superl. *sinistra*, and *skalks*, a servant.' (Wedgwood).

l. 39. *the skill*; i. e. the result of it, like the 'hand of Eve,' l. 438.

l. 44. Cp. the passage in Reason of Church Government, Bk. ii: 'If to the instinct of nature, and the imboldening of art, aught may be trusted; and that there be nothing adverse in our climate, or the fate of this age, it haply would be no rashness, from an equal diligence and inclination, to present the like offer in our own ancient stories.' Milton is here speaking of his choice of a theme, 'to be left so written to after-times, as they should not willingly let it die.'

l. 56. *maugre*, in spite of (Fr. *malgré*), frequent in Spenser, occurring sometimes in Shakespeare (Lear, v. 3).

l. 58. Job i. 7.

l. 63. The meaning is, for the space of an entire week he compassed the earth, three days from east to west, going round with night, or parallel to the equinoctial line, and four days at right angles to it, from north to south. The *colures* are two great circles, of which the one called the solstitial colure passes through the poles of the ecliptic and the equinoctial; the other, named the equinoctial colure, is a meridian drawn through the equinoxes. By *traversing*, then, is meant 'going along.' Cp. l. 434. (Keightley.) Newton takes *traverse* in its usual sense of 'crossing.' 'As Satan was moving from pole to pole at the same time that the car of night was moving from east to west, if he would keep in the shade of night as he desired, he could not move in a straight line, but must move obliquely, and thereby cross the two colures.'

l. 75. Cp. Iliad, i. 35.

l. 77. Leaving the garden on the east (iv. 861), he turned northwards to the Euxine Sea and Palus Mæotis, and then went up along the river Ob. He then went probably down to the other side of the globe, as far south as the Line, and, as we are to suppose, back to the Orontes in Syria, whence he went westwards to the Isthmus of Darien, and so round by India and back to Eden. (Keightley.)

l. 80. Job xxxvii. 10.

l. 82. *orb* for 'world' (*orbis terrarum*). So used by the Clown in Twelfth Night, iii. 1.

l. 86. Landor censures these lines as 'some of the dullest in Milton.' He somewhat captiously objects: 'Who could suspect the serpent? or know anything about his wit and subtilty? He had been created but a few days; "diabolic" power had taken as yet no such direction; and



the serpent was so obscure a brute, that Satan himself scarcely knew where to find him. And why had the snake so bad a character? He was "not nocent yet;" "fearless, unfeared he slept." These are the contradictions of a dreamer; but how fresh and vigorous Milton arises the next moment!

1. 89. *imp*; from *impan*, to graft: 'whereon to graft deceit.' In Shakespeare the word, as an appellation, never bears a bad sense. Its primary meaning is 'child,' 'scion' (which latter word is properly a *cutting* from a tree).

1. 99. Cp. Bk. v. 574.

1. 121. *siege*, seat (Fr. *siège*), as in the 'siege of justice' (Measure for Measure, iv. 2). The 'siege' of a town is the 'sitting down' before it.

1. 130. *him destroyed*. This version of the ablative absolute occurs also in vii. 142; Samson Agonistes 463. But in general Milton observes the usual English form of taking the nominative for the case absolute.

1. 146. *if they at least*; cp. Bk. v. 859.

1. 156. Psalm civ. 4.

1. 157. Psalm xci. 11.

1. 166. Cp. Comus 468.

1. 170. *obnoxious*, exposed. 'Obnoxius fortunæ' (Tacitus, Historiarum,

ii. 75).

1. 176. *son of despite*; as the wicked are termed 'sons of Belial'; valiant men, 'sons of courage'; wild beasts, 'sons of pride.' (Deut. xiii. 13, marg. reading; 2 Sam. ii. 7; Job xli. 34.)

1. 178. So Prometheus (Æschylus, Prometheus Vincit 970) holds it right 'to scorn the scornful.'

1. 183. Iliad, xvii. 210.

1. 218. The original meaning of *spring* (whence 'sprig') was 'shoot,' 'rod.' It was then used chiefly, if not solely, by the poets for 'coppice,' 'grove,' or 'wood.' (Keightley.)

1. 240. In the song in Merchant of Venice (iii. 2) Fancy (i.e. Love) is said to be 'by gazing fed.'

1. 245. *wilderness*; for 'wildness,' as

'For such a warped slip of wilderness

Ne'er issu'd from his blood.'

(Measure for Measure, iii. 1.)

1. 249. Cp. Paradise Regained, i. 302.

1. 278. *Just then*. Eve is speaking of the visit of the angel, a week back.

1. 292. *entire*; the 'integer vitæ scelerisque purus' of Horace (Odes,

i. 22. 1).

1. 312. Here the ordinary form is used for the case absolute. See line 130, note.

VOL. II.

T

l. 320. *less*; i.e. too little; a Latinism. Spenser also has this use of the comparative, e.g. 'thy weaker novice' (Faery Queene, i. Introduction).

l. 328. *affront*, meet face to face (Fr. *affronter*). See Bk. i. 390, note.

l. 353. *erect*, on her feet: the Italian *all' erta* (i.e. *all' eretta*), alert. The metaphor is military. (Keightley.)

l. 387. *Oread* or *Dryad*, nymph of the mountain or of the grove.

l. 388. *Delia's self*; i.e. Diana, from her birthplace Delos.

l. 390. Cp. Faery Queene, i. 6. 16.

l. 392. *Guiltless of fire*. Fire was unknown on earth before the Fall, according to Milton (cp. Bk. v. 349, 396, and x. 1070 et seqq). We have here a hint of the Puritan feeling that art sprang from the corruption of human nature—a notion put forward still more forcibly in Paradise Regained, Bk. iv, where the highest sanction is claimed for it. It is true that we hear of palaces in heaven (Paradise Lost, i. 732), but we are immediately informed of the fate of their architect. But Milton is careful to vindicate the celestial origin of music.

l. 395. The classic poets make the gods pass from youth to age,  
'sed cruda deo viridisque senectus.'

(Æneid, vi. 304.)

l. 396. *virgin of* is a French and Italian idiom. (Keightley.)

l. 402. *And all things*; i.e. and (to have) all things, &c.

l. 404. Cp. Iliad, xvii. 497; Æneid, x. 501.

l. 410. Here and at l. 420, Keightley believes that Milton dictated 'and' for the 'or' of the received text.

l. 426. Bentley proposed to read 'blushing' for the 'bushing' of the early editions.

l. 432. Cp. Bk. iv. 270.

l. 437. *arborets*; a word used by Spenser (Faery Queene, ii. 6. 12). *Arboretum* is a form of *arbustum*, a shrubbery.

l. 439. The *gardens of Adonis*, frequently mentioned by Greek writers, were the little earthen pots, with lettuce and fennel growing in them, carried at his festival. (Bentley.) Pliny, however, names the gardens of Adonis with those of the Hesperides and Alcinoüs. Spenser (Faery Queene, iii. 6. 30) describes them,

'as the first seminary  
Of all things that are born to live and die  
According to their kinds.'

l. 450. *tedded* grass is grass just mown and spread for drying. Latham adduces the Prov. Germ. *zellen* as a kindred word. Probably from the rustling sound of things falling in a scattered way. Swiss *zättern*, to sound like a heavy shower of rain, (Wedgwood.)

l. 453. Cp. Faery Queene, ii. 6. 24.

l. 462. A similar repetition to that of *fierceness* and *fierce* occurs in *Æneid*, i. 669.

l. 468. *in mid Heav'n*; perhaps with allusion to Job i. 6, ii. 1.

l. 471. See note on i. 528.

l. 473. *sweet compulsion* is attributed to music in *Arcades* 68.

l. 496. *indented*. A metaphor from the teeth of a saw, applied by Shakespeare (*As You Like It*, iv. 3) to the movement of a snake.

l. 505. *chang'd*, transformed; i.e. 'the forms that changed Cadmus and Hermione.' (Newton.) Todd would place a comma after 'chang'd,' and understands that word as = 'underwent a change.'

l. 506. Keightley was the first to remark that 'Hermione' should be 'Harmonia.'

l. 507. Olympias was the mother of Alexander the Great. Cp. note on *Nativity* 203. Dryden has the same allusion in the second stanza of *Alexander's Feast*.

l. 510. Scipio Africanus is here meant. Cp. the 'top of eloquence,' *Paradise Regained*, iv. 354.

l. 522. Cp. Ovid, *Metamorphoses*, xiv. 45, 46.

l. 549. Cp. *Paradise Regained*, iv. 4, 5; *Comus* 161. The invitation in line 732 may be compared with that of *Comus* to the Lady, 'Be wise, and taste' (l. 813).

l. 563. *speakeable*; not 'may be spoken,' but 'able to speak.' Horace thus uses *illacrymabilis* as passive (*Odes*, iv. 9. 26), and as active (*Odes*, ii. 14. 6). 'Since the time of Milton, there has been a decided tendency to diminish the number of words with a Saxon root and a French termination.' (Marsh.)

l. 581. Serpents were supposed to delight in fennel (Pliny, *Natural History*, xix. 56), and to suck the teats of ewes and goats.

l. 612. *Universal dame*, Lady of the universe ('dame' from Lat. *domina*).

l. 613. *spirited*, inspired, possessed (Ital. *spirare*). Cp. iii. 717.

l. 631. Cp. *Georgics*, ii. 153.

l. 634. This account is bad physics. The *ignis fatuus*, which is of very rare appearance, is supposed to be produced by a luminous insect. (Keightley.) But Newton, in his *Optics*, remarks that 'vapours arising from putrified waters are usually called *ignes fatui*.' More modern authorities hold that 'the appearance is produced by the decomposition of animal or vegetable matter, or by the evolution of gases which spontaneously ignite in the atmosphere.'

l. 640. Cp. *L'Allegro* 104, and the gambols of Puck (*Midsummer Night's Dream*, ii. 1).

l. 643. *fraud*; cp. vii. 143, note.

1. 644. *tree Of prohibition* is a Hebraism for 'prohibited tree,' as is 'daughter of his voice' at line 653.
1. 653. *the rest*, as for the rest, a usual idiom in Greek and Latin (e.g. 'caetera Graius,' Æneid, iii. 594).
1. 654. Rom. ii. 14.
1. 668. *fluctuates*, moves to and fro.
1. 672. *since mute*; i. e. as has never since been heard, excluding even the debates of the Long Parliament. (Keightley.)
1. 675. *Sometimes in bighth began*; like Cicero, in his first oration against Catiline.
1. 702. *your fear itself*; i. e. your fear of God, resting on faith in His justice, removes the fear of death, since death implies that He is unjust.
1. 714. *put on gods*; a reminiscence of the Scriptural 'put on incorruption' (2 Cor. xv. 53).
1. 729. *can envy dwell*; cp. Æneid, i. 11.
1. 732. *humane*; i. e. human. The differing sense attached to each form is of modern use.
1. 736. *Yet rung*; cp. Iliad, ii. 41.
1. 742. *inclinable*, inclining; like 'oceanio dissociabili' (Horace, Odes, i. 3. 22).
1. 771. *author*, adviser. 'Mihique ut absim, vehementer auctor est,' (Cicero ad Atticum, xv. 5.)
1. 790. Eve thus falls into the very temptation by which Satan himself fell, by aspiring to be like God in knowledge, as he had aspired to be like Him in power. (Cp. Bacon, Advancement of Learning, ii. comment on Isaiah xiv. 14.)
1. 792. *eating death*; a Grecism, imitated from Virgil, 'sensit medios delapsus in hostes,' for 'se delapsus esse.' (Æneid, ii. 377.)
1. 793. *boon*, gay; as in 'boon companion.' (From Lat. *bonus*.)
1. 795. *precious*; positive for superlative, as in Iliad, v. 381; Æneid, iv. 576. Keightley remarks that it is also a Hebraism. Landor admires the 'wonderful skill with which Eve, after the Fall, is represented as deceitful and audacious; as ceasing to fear, and almost as ceasing to reverence, the Creator; and shuddering not at extinction itself, till she thinks of "Adam wedded to another Eve."'
1. 800. *Not without song*; cp. the 'non sine floribus' of Horace (Odes, iii. 13. 2).
1. 811. Psalm xciv. 7; Job xxii. 12-14.
1. 815. *safe*; i. e. as regards any danger from him. The word is thus used in Shakespeare by Miranda (Tempest, iii. 1), and by Henry IV (Richard II, v. 3) when threatening Aumerle.
1. 823. The Knight in Chaucer (Wife of Bath's Tale) is required, on

pain of death, to tell what is that which women most desire. His answer, and the right one, is 'Wommen desiren to have soveraynte.'

l. 829. *I extinct*; nominative absolute. See note on l. 130.

l. 832. Newton remarks that this passage is stronger and more pathetic than the declaration of Lydia (Horace, Odes, iii. 9. 24).

l. 835. Idolatry is made the first result of eating the forbidden fruit.

l. 837. *sciential*, possessing and giving knowledge (Lat. *scientialis*).

l. 838. Andromache is thus described as amusing herself, and awaiting the return of Hector, not knowing that he had been slain. (Iliad, xxii. 440.)

l. 845. *divine of*, foreboding. Cp. 'praesaga mali mens' (Æneid, x. 843), and Horace, Odes, iii. 27. 10.

l. 851. Cp. Virgil, Eclogues, ii. 51; Georgics, iv. 415.

l. 853. The original editions have 'to,' which Newton and Todd altered to 'too.' I have printed 'excuse' with a capital, as I believe that a personification is intended. *Prologue* and *apology* are connected in Romeo and Juliet, i. 4.

l. 888. The words in this line are so arranged as to necessitate an effective pause after 'Adam.'

l. 890. Æneid, ii. 120; xii. 951.

l. 892. So Cymoent, in Spenser, hearing of the misfortunes of her son, flings away the garlands she had been making. (Faery Queene, iii. 4. 30.)

l. 893. It is noteworthy that the roses had already faded.

l. 901. *devote*; the 'devota morti' of Horace (Odes, iv. 14. 18).

l. 908. A reminiscence of the speech of Admetus to Alcestis (Euripides, Alcestis 278).

l. 923. *coveting to eye*, to eye with desire, covetously.

l. 947. Cp. Deut. xxxii. 27.

l. 953. *certain*; for 'resolved' ('certus eundi,' Æneid, iv. 554).

l. 980. *oblige* here means to render obnoxious to guilt or punishment, as in Horace, Odes, ii. 8. 5.

l. 989. *to the winds*; a quasi-proverbial expression. (Horace, Odes, i. 26. 1-3.)

l. 998. Milton follows St. Paul, 'Adam was not deceived.' (1 Tim. ii. 14.)

l. 1019. *savour*; applied in Latin to the understanding as well as to the palate, as in Cicero, 'nec enim sequitur, ut cui cor sapiat, ei non sapiat palatum.' (De Finibus, ii. 8.)

l. 1052. *unrest*, want of rest, unhappiness. The word is so used by Shakespeare (Romeo and Juliet, i. 5).

l. 1058. Shame covered them with his robe, but in so doing discovered

to them their nakedness. 'Clothed with shame' occurs in Psalm cix. 29. Cp. Samson Agonistes 841.

l. 1068. *worm* is used as equivalent to 'serpent' in Macbeth, iii. 4.

l. 1086. Cp. Arcades 89, and Faery Queene, i. i. 7.

l. 1088. Cp. Rev. vi. 16, 17.

l. 1101. This description of the fig-tree is taken from Gerard's Herball (1633). It accurately applies to the banian tree, with this exception, that the leaves of the banian are the smallest of the forest kind. Milton was led into the error by the name; the Portuguese calling the banian the fig-tree, from the resemblance of its fruit.

l. 1111. *Amazonian targe*, a light semicircular shield (πέλτη).

l. 1140. Refer to line 335.

l. 1144. Iliad, i. 552, xiv. 83.

l. 1166. A reminiscence of the speech of Alcestis, telling her husband that she might have lived, but preferred death for his sake. (Euripides, Alcestis 282, &c.).

l. 1183. Milton's editions have *women*. Bentley read 'woman,' justifying it by the following 'her.' But besides that such a transition is not unusual (as Newton observes), there may be here also that generalisation and that reference to times long after the Fall, which are observable in other passages.

### Book X.

l. 9. Ephes. vi. 13.

l. 16. *manifold*; divines having reckoned many sins as included in that of Adam, who, offending in one point, was guilty of all.

l. 23. Shakespeare has this idea of the angels weeping at the folly of man, in a well-known passage in Measure for Measure (ii. 2).

l. 37. *sincerest*, most perfect. Cp. ix. 320; Paradise Regained, ii. 480.

l. 40. Cp. iii. 86-26.

l. 45. *moment*; see vi. 239, note.

l. 51. Eccles. viii. 11.

l. 53. Cp. 'omittance is no quittance' (As You Like It, iii. 5).

l. 56. John v. 22.

l. 59. Psalm lxxxv. 10.

l. 66. Heb. i. 3.

l. 68. John iv. 34. Cp. Æneid, i. 76, 77.

l. 74. Cp. iii. 236.

l. 76. *Of right*; i.e. 'As I have undertaken to bear the whole

penalty, I have a right to make their share of it as light as I please; their doom being *derived* (diverted from its old channel, *rivus*) on me. (Keightley.)

l. 84. The meaning of this line is obscure when taken in connection with line 164. Keightley understands it 'the serpent's part in the matter is so plain as to require no proof.'

l. 106. *obvious*, coming to meet me, anticipating my approach (Lat. *obvius*). Cp. viii. 504, xi. 374, and Æneid, iii. 499.

l. 145. An expostulation perhaps suggested by Gen. xxx. 2; 2 Kings v. 7.

l. 151. Cp. viii. 568-570.

l. 155. *part And person*; terms borrowed from the stage: *persona* in its sense of 'character,' 'part in a play.' Cicero uses both the words in this sense in his oration Pro Muræna. So Milton: 'If it were an honour to that person which he (Cæsar) maintained.' (History of England, ii.)

l. 157. *in few*; i. e. words, a common Greek and Latin ellipse. So in 2 Henry IV, i. 1:

'In few, his death, whose spirit lent a fire,' &c.

l. 169. As man did not know the serpent to have been the instrument of Satan, and as the knowledge was not necessary then, the sentence was pronounced in such terms as, to man's apprehension, applied only to the serpent.

ll. 184-190. Allusions are made in this passage to the following texts:—Luke x. 18; Ephes. ii. 2; Col. ii. 15; Ps. lxxviii. 11; Ephes. iv. 8; and Rom. xvi. 20.

l. 214. Phil. ii. 7.

l. 215. John xiii. 5.

l. 218. *repaid*. Because some commentators thought that the beasts shed their coats for the purpose.

l. 219. Rom. v. 10.

l. 222. Isaiah lxi. 10.

l. 231. *counterview*; from Fr. *contrevue*. (We have 'country-dance' from *contre danse*.)

l. 246. *sympathy*. Sir Kenelm Digby professed to cure wounds by sympathy, i. e. by the treatment either of the sword that had inflicted them, or anything whereon the blood from the patient had fallen. Several of Digby's works on physical subjects were published between 1644 and 1655.

l. 249. *my shade*; perhaps with allusion to the classical *umbra*, an uninvited guest. (Horace, Satires, ii. 8. 22.)

l. 260. *intercourse*; from frequent passage backward and forward.

l. 261. *transmigration*; for quitting Hell altogether for Earth.

1. 273. Lucan has a description of the ravenous birds that followed the Roman camp, and scented the battle of Pharsalia (vii. 831), which may have suggested the simile. Todd quotes from Beaumont and Fletcher (Beggars Bush):

'Tis said of vultures

They scent a field fought; and do smell the carcasses  
By many hundred miles.'

1. 279. *Feature*; i.e. form, the two words are often coupled in Shakespeare; 'feature' (from Ital. *fattura*), 'what is made,' thus almost synonymous with 'creature.'

1. 280. *murky*, dark (A.S. *mirc*). Wedgwood gives us different forms: Old Norse *myrkr*, darkness, *myrka*, to grow dark. Bohemian *mrak*, darkness; Lapl. *murko*, fog. 'Mirk' is a north-country word for darkness. Cp. 'Hell is murky' (Macbeth, v. 1).

1. 281. *sagacious*, quick of scent. 'Sagire enim, sentire acute est: ex quo sagaces dicti canes.' (Cicero, de Divinatione, i. 4.) Keightley observes that *quarry* is incorrectly used here, for it means the part of the deer given to the hounds (Fr. *curée*), and the chase is not yet begun. The word is, however, generally used for prey. From Lat. *cor*, heart; so Ital. *curata* is the pluck of an animal. (Wedgwood.)

1. 290. Pliny (Natural History, iv. 16) says that the sea one day's sail from Thule is frozen, and is called Cronian.

1. 291. *imagin'd way*, the north-east passage to the East by the north of Europe and Asia.

1. 292. *Petsora*, Petchora, a river in the north-east of Russia, falling into the Arctic Ocean.

1. 294. *mace* (from Lat. *massa*, a club) was part of a knight's equipment. Chaucer (Knight's Tale) having enumerated many weapons and kinds of armour worn by different knights at the Athenian tourney, concludes with 'an axe, and eke a mace of steel.' Todd says 'the word was used for sceptre in our old poetry,' and takes that sense of it here. (In Julius Caesar, iv. 3, the weapon rather than the sceptre seems intended, from the epithet 'murderous' applied to Slumber.)

1. 296. *Delos*; one of the Cyclades. The legend ran that Delos was a floating island till Zeus fastened it with adamant chains to the bottom of the sea, that Leto might find it a secure asylum wherein she might bring forth Apollo and Artemis.

1. 297. *Gorgonian rigor*; like that produced by the Gorgon, who turned to stone all that looked on her.

1. 304. Cp. Matt. vii. 13; Æneid, vi. 126.

1. 305. *inoffensive*, without obstruction; as in viii. 164.

1. 308. *Memnonian*. Susa, the residence of the Persian king, is called Memnonia by Herodotus (vii. 35).



l. 311. *indignant waves*; cp. Virgil, *Æneid*, viii. 728; *Georgics*, ii. 162.

l. 313. *Pontifical*; in its primary sense, 'bridge-making.'

l. 320. *in little space*; i.e. with no great interval, reckoning the bridge to Hell, while the stairs (iii. 510) connected the World with Heaven. (Keightley.)

l. 323. Keightley remarks that properly there were but two roads to Heaven and Hell; but Milton seems to reckon the way down to the Earth as a third.

l. 328. The Centaur and the Scorpion were six and seven signs in advance of the sun in Aries.

l. 329. *His zenith*; upwards, to the outside of the World.

l. 345. *with joy And tidings*; i.e. with joyful tidings. Cp. *Æneid*, i. 636.

l. 350. *Stupendious* occurs in The Pagan Prince (1690), quoted in Nares, 'The stupendious valour and prowess of the Palatine;' and in Evelyn's Diary. Todd (Johnson's Dict.) gives an instance of it as late as 1720.

l. 368. *our liberty, confin'd*; i.e. the liberty of us, confined. Instances of a similar construction are found in iv. 129, viii. 423, and ix. 909.

l. 381. Cp. ii. 1048. On nearer view Heaven is found to be square. (Rev. xxi. 16.)

l. 383. *Prince of Darkness*; epithet of Satan in Spenser (*Faery Queene*, iii. 8. 8) and Shakespeare (*All's Well that Ends Well*, iv. 5; *King Lear*, iii. 4), founded on Ephes. vi. 12.

l. 409. *detrimēt*; with allusion to the formula by which the consuls were invested with dictatorial power, 'ne quid respublica detrimenta capiat.'

l. 412. Newton remarks that Milton, in adapting to his own use Ovid's journey of Envy to Athens (*Metamorphoses*, ii. 793 et seqq.), has altered Ovid's flowers, herbs, people, and cities blasted by her presence, to stars, planets, and worlds. Marino and Tasso describe much the same effects from the passage of Jealousy and Alecto. The latter as she moves withers the fields and pales the sun. (*Gierusalemme Liberata*, ix. 1.)

l. 413. When the aspect of the planets was malign, persons and things were said to be *planet-struck*. This is here said of the planets themselves. Cp. 'Some planet strike me down!' (*Titus Andronicus*, ii. 5), and 'no planet strikes' (*Hamlet*, i. 1).

l. 415. *causey*, causeway. Fr. *chaussée*, a paved road; Med. Latin *calceata*, a road shod or protected from the treading of the horses by a coating of wood or stone. Fr. *chausser*, to shoe. Compare Port. *calzar*, to shoe, also to pave. (Wedgwood.)

- l. 416. *exclaim'd*; cp. Psalm xlii. 7.  
 l. 426. *paragon'd*, likened; from Fr. *paragonner*, to be or make equal, like, to compare. It is so used by Shakespeare (Antony and Cleopatra, i. 5; Othello, ii. 1).  
 l. 427. *ibe grand*, the grandees, as Tasso uses 'I grandi' (Gierusalemme Liberata, i. 20).  
 l. 430. *Æneid*, ix. 40.  
 l. 431. The Russians had been extending their dominion eastward, and had advanced as far as Astrakhan. They consequently had frequent conflicts with the nomadic tribes (of Tartar or Turkish race) of the extensive eastern plains. Persia (in which was included Khorassan, the ancient Bactria) was at this time ruled by the Suffavee family, and hence the word *Sophi* was used in Europe, like *Shah* now, to signify the Persian monarch. During the sixteenth century there was a continual war between the Persians and the Ottoman Turks, who were masters of Asia Minor and Syria. *Tauris*, or *Tebreez*, was the capital of the early Suffavee monarchs, as *Erdebil* to the east of it had been the original seat of their family. *Casveen* lies south-east of *Tebreez*. By the *realm of Aladule* is meant the greater Armenia, whose last monarch, named *Aladule*, had been defeated and slain by the Turkish Emperor, *Selim I*; and the region *beyond* it was the country between it and *Tebreez* and *Casveen*. (Keightley.)  
 l. 438. *reduc'd*, brought back. Always in this sense in Shakespeare (Henry V, v. 2; Richard III, ii. 2, and v. 4).  
 l. 441. Cp. *Odyssey*, vii. 39; *Æneid* i. 439-442.  
 l. 445. *state*; cp. note on *Arcades* 81.  
 l. 457. *Divan*; supreme council of the Turks. *Satan* is called 'Sultan' in i. 348. Keightley remarks that it is properly the raised seat that runs round the wall at the upper end of rooms in the East.  
 l. 458. So *Cæsar*, before addressing his soldiers (*Lucan*, *Pharsalia*, i. 297):

'Tumultum

*Composuit vultu, dextrâque silentia jussit.'*

- l. 460. This line occurs in Bk. v. 601, 772, 840. Newton remarks that its repetition depends all along on the first use of it, and gives a force and beauty to it which it would not have without the repetition.  
 l. 477. *unoriginal*, without beginning.  
 l. 478. *Satan* here lies to his followers. See ii. 1008.  
 l. 484. *exile*; here accented on the last syllable. Shakespeare accentuates the word both as here and in the modern way.  
 l. 513. *supplanted*, tripped up (Lat. *supplanto*). Like *reluctant* (struggling), which occurs soon after, it is a gymnastic term.

l. 514. The transformation of Cadmus (Ovid, *Metamorphoses*, iv. 575) and that of Cavalcanti in Dante (*Inferno* xxv) were Milton's originals here.

l. 523. *complicated*; i. e. intertwined.

l. 525. *Hydrus* is the water-snake. *Elops* is reckoned among the serpents by Pliny. *Dipsas* was so named from the unquenchable thirst (*δίψα*) that was occasioned by its bite.

l. 527. *Bedropt*; cp. Ovid, *Metamorphoses*, iv. 618, 619.

l. 528. *Ophiusa*, abounding in serpents. Several islands were so called. The one here meant is probably the smaller Pityusa, off the south coast of Spain.

l. 529. Rev. xii. 9.

l. 546. *Hosea* iv. 7. *Exploding*, condemning; used in the classical sense of hissing an actor from the stage.

l. 560. *Megara*, one of the Furies. Their hair was serpents.

l. 561. Josephus and Mandeville give this tradition of the apples of Sodom, which was rejected by Sandys and Maundrell. 'This fruit, when ripe, if it be pressed, explodes, leaving in the hand only the shreds of the rind and a few fibres. It is not peculiar to the Dead Sea neighbourhood, being found in Nubia, Arabia, and Persia.' (Kitto's Bible Lands, quoted by Keightley.)

l. 565. *gust*, taste, pleasure; from Ital. *gusto*, which Dryden uses in its original form.

l. 569. *Georgics*, ii. 247.

l. 572. i. e. Whom they triumphed (over) for having once failed.

l. 573. Keightley takes 'hiss' as a verb, and 'long' and 'ceaseless' as adverbs. He therefore puts the commas after 'famine' and 'hiss.'

l. 575. An idea suggested by Ariosto (*Orlando Furioso*, xliii. 98), where Manto and her companions are changed into serpents every seventh day. (Keightley.)

l. 581. *wide-encroaching*; a translation of Eurynome, applied to Eve. The scholiast on Æschylus, Prometheus Vinculus 956, gives the names of the gods who had reigned before Zeus as (1) Ophion and Eurynome, (2) Cronos and Rhea.

l. 587. Rom. vi. 6.

l. 590. Rev. vi. 8.

l. 599. *ravin*, prey.

l. 616. Cp. Shakespeare's lines on 'Cæsar's spirit, ranging for revenge' (*Julius Cæsar*, iii. 1). Landor, commenting on this passage, regrets 'that most of the worst verses, and much of the foulest language, are put into the mouth of the Almighty.'

l. 663. *at one sling*; cp. 1 Sam. xxv. 29.

l. 643. Rev. xv. 3, xvi. 7.

1. 645. *extenuate*, lessen. Cp. 'postea quam extenuari opem nostram, et evanescere vidi.' (Cicero, Ad Atticum, iii. 13. 1.)

1. 647. *the ages*, the Millennium. Cp. xii. 549. The new heaven and earth are to *rise* from the conflagration (2 Pet. iii. 12, 13) or to *descend* (Rev. xxi. 2.)

1. 655. *Decrepit*; like Spenser's Winter,  
'Faint with cold and weak with eld.'

(Faery Queene, vii. 7. 31.)

1. 656. *blanc*; a variation of the usual epithet, pale. Cp. 'candida luna' (Æneid, vii. 8) and the 'bianca luna' of the Italian poets.

1. 659. If a planet were distant from another by a sixth part of the twelve signs, i.e. by sixty degrees, their aspect was called *sextile*; if they were parted by a fourth, *square*; and if by one half, *opposite*; which last is said to be of noxious efficacy, because the planets so opposed were believed to strive to overcome one another, and their antagonism was deemed of evil omen to those born under the weaker star. Keightley observes that *conjunction* (i.e. when two planets were in the same sign and degree) was regarded as an indifferent aspect; the aspects of *trine* and *sextile* being benign, and *quartile* (or square) and *opposition* malign.

1. 668. On the supposition that the equator, before the Fall, coincided with the ecliptic, it became necessary to assume that one or the other circle had altered his position. If the Ptolemaic system were true, the ecliptic must have been moved; if the Copernican, the equator. (Keightley.)

1. 670. *sun's axle*, axis of the ecliptic.

1. 673. A poetical mode of saying that the axis of the ecliptic was inclined to that of the equator. As the vertical angles were the same, the sun went as far from the equator on the north as on the south. (Keightley.)

1. 674. *Atlantic sisters*; the seven daughters of Atlas, the Pleiades; seven stars in the constellation Taurus.

*Spartan twins*; Gemini, i.e. Castor and Pollux, sons of Leda, wife of Tyndareus, king of Sparta.

1. 686. *Estotiland*, the modern Greenland. Keightley observes that no country is named Magellan.

1. 687. *Thyestean*; i.e. made for, not by, Thyestes. Cp. Horace, Ars Poetica, 91. 'Thyéstean,' is for 'Thyestéan,' as 'Chalybean' is for 'Chalybéan' in Samson Agonistes 133.

1. 696. *Norumbega*, a province of North America, 'coinciding with the present New England and part of New York.'

*Samoed* = Samoieda, a north-eastern province of Russia.

1. 698. *flaw*, blast of wind (flatus). Cp. 'winter's flaw' (Hamlet, v. 1), and

'Like a red morn that ever yet betoken'd  
Gust and foul flaws to herdsmen and to herds.'

(Venus and Adonis.)

1. 699. *Boreas*, the north wind.

*Cæcias* (*Kaukias*), the north-east wind.

1. 700. *Thrascias*, the wind blowing from Thrace, north-north west.

1. 702. *Notus*, the south wind.

*Afer*, the south-west wind. Cp. *Æneid*, i. 85.

1. 703. *Serralliona*. The Lion Mountains (so called from the roaring storms there) are to the south-west of Africa, within a few leagues of Cape Verd. The Spanish name is Sierra (de) Leona, the Portuguese Serra (de) Leoa. (Keightley.)

*Eurus* and *Zephyr*, called also Levant and Ponent (rising and setting), are the east and west winds.

*Sirocco* (ventus Syrus) blows from the south-east, and *Libeccio* (ventus Lybicus) from the south-west. These winds are so called by the Italian sailors of the Mediterranean. (Keightley.)

1. 718. Isaiah lvii. 20. For a *sea of passion* there is a precedent in Shakespeare's 'sea of troubles' (Hamlet, iii. 1), and another in *Æschylus* (Prometheus Vinculus 746).

1. 719. A metaphor from a ship in a tempest, disburdened to avoid sinking.

1. 738. *Mine own*; i.e. curses.

1. 740. Milton here follows the notion that elemental bodies seek their determinate place by an impulse of their own, without regard to gravitation.

1. 741. *Heavy, though in their place*. Bodies should not weigh anything at the centre, their weight being only their tendency to the centre. (Keightley.)

1. 743. *from my clay*; this metaphor is found in Job xxxiii. 6, Isaiah xlv. 9.

1. 762. Isaiah xlv. 10.

1. 778. Cp. xi. 536, and Spenser's phrase (Faery Queene, v. 7. 9) of the priests of Isis, who

'On their mother Earth's dear lap did lie.'

1. 780. Job xxxvii. 5.

1. 783. Cp. 'non omnis moriar' of Horace (Odes, iii. 30. 6).

1. 788. Cp. Samson Agonistes 100.

1. 800. Cp. a passage in Jeremy Taylor's Treatise on the Real Presence (xi. 5): 'But there is an impossibility which is absolute,

which God cannot do, therefore [i. e. for that very reason] because he is Almighty, for to do that were impotency and want of power; as God cannot lie, he cannot be deceived, he cannot be mocked, he cannot die, he cannot deny himself or act unjustly.'

1. 806. According to the axiom of the schools, 'Omne efficiens agit secundum vires recipientis, non suas.'

1. 808. *sphere*; i. e. of their operation, their power.

1. 816. *Am found*; cp. 'thou and I am one' (As You Like It, i. 3).

1. 817. Cp. 'O thou Adam, what hast thou done? for though it was thou that sinned, thou art not fallen alone, but we all that comè of thee.' (2 Esdras vii. 48.)

1. 832. *me, me only*; cp. *Æneid*, ix. 427.

1. 840. *future*. The only instance in Milton of this accentuation of the second syllable in this word. Newton gives one from Fairfax's Translation of Tasso.

1. 845. Cp. the lamentations of Constance (King John, iii. 4) and Cleopatra (Antony and Cleopatra, v. 2). A classical precedent has been found in Sophocles (Philoctetes 786, &c.).

1. 846. From a comparison of previous passages (lines 329, 341, 651-5) it appears that this was some other night than that immediately after the Fall.

1. 859. *slowest*, very slow. Cp. 'pede Paena claudo' (Horace, Odes, iii. 2. 32).

1. 861. Cp. Bk. v. 202; Virgil, Eclogue i. 5.

1. 872. *pretended*; as in Latin, held up or before, i. e. masking, fraud.

1. 887. 'Some writers hold that Adam had had thirteen ribs on the left side, and that from the supernumerary rib Eve was made.' (Newton.)

1. 888. Hippolytus expostulates with Zeus to the same effect (Euripides, Hippolytus 616), and Posthumus in Cymbeline (ii. 5) holds similar language.

1. 898. *for either*, &c.; cp. Lysander's lament on the 'course of true love' (Midsummer Night's Dream, i. 1).

1. 905. Keightley thinks that Milton had in view his own courtship of Miss Davies. He certainly bore in mind the scene that ended it. See p. xviii. of Life.

1. 914. Eve's appeal and action have been thought to resemble those of Philoctetes in Sophocles (485, &c.), when imploring Neoptolemus not to forsake him.

1. 921. *forlorn*, utterly forsaken, lost. See note on vii. 20. Cp.

'Like a forlorn and desperate castaway.'

(Titus Andronicus, v. 3.)

1. 931. Psalm li. 4.

- l. 936. The repetition resembles that in line 832, and in iii. 236, and in Abigail's speech (1 Sam. xxv. 24).  
 l. 953. *that place*; i. e. of judgment. Cp. 932.  
 l. 978. *As in our evils*, considering our evil plight. Cp. 'ut in tantis malis' (Cicero, Epist. Fam. xii. 2). An exactly similar use of 'as' occurs in Juliet's soliloquy (iv. 3), 'As in a vault.'  
 l. 981. *and miserable it is*; with these words begin a parenthesis ending at *monster* in line 986.  
 l. 1000. *make short*; i. e. work. (Keightley.)  
 l. 1007. *Æneid*, iv. 499, 644.  
 l. 1066. *shattering*; cp. Lycidas 5.  
*graceful locks*; cp. vii. 323, note.  
 l. 1071. *sere*; cp. Lycidas 2.  
*foment*, cherish (from Lat. *foveo*, *fovimentum*, *fomentum*). Cp. *Æneid*, i. 175, 176.  
 l. 1072. Cp. 'Fulmen detulit in terras mortalibus ignem.'  
 (Lucretius, v. 1091.)  
 l. 1075. *Tine*, kindle (A. S. *tendan*, whence tinder). See the word in Glossary to Faery Queene, ii.  
 l. 1090. *watering the ground*; cp. *Æneid*, xi. 191.  
 l. 1091. *frequenting*; making the air frequent (i. e. full) with sighs.  
 Cp. i. 797, note.

### Book XI.

- l. 1. *lowliest*, very lowly, a similar use of the superlative to that in x. 859.  
*stood*; implying the continuance of the act of prayer. Cp. ii. 55.  
 The expression is referred to Mark xi. 25; Luke xviii. 11, 13.  
 l. 3. *Prevenient*, forestalling. Cp. Nativity Ode 24, note.  
 l. 4. Ezek. xi. 19.  
 l. 5. Rom. viii. 26.  
 l. 14. Tasso (*Gierusalemme Liberata*, xiii. 72) relates that the prayer of Godfrey 'flew to heaven, prompt and light as winged angels.'  
 l. 15. Requests not granted by the gods were said to be dispersed by the winds. Cp. *Æneid*, xi. 795, and Ovid, *Metamorphoses*, x. 642.  
 l. 18. Psalm cxli. 2; Rev. viii. 3, 4.  
 l. 31. This line is an echo of the prayer in the Liturgy to Him who 'despiseth not the sighing of a contrite heart.'  
 l. 33. 1 John ii. 1, 2.  
 l. 38. Gen. viii. 21.  
 l. 44. John xvii. 21, 22.

- l. 52. Levit. xviii. 25.
- l. 56. *of incorrupt* = from being incorrupt. There is a similar construction in Bks. iv. 153, ix. 563.
- l. 72. So Zeus summons his council of gods, Iliad, xx. 4.
- l. 74. *perhaps*; not referring to the probability of the latter event, but to the identity of the trumpet.
- l. 79. Rev. xxii. 1.
- l. 80. *fellowships*; the 'sweet societies' of Lycidas 179.
- l. 82. Bentley's objection to the angels being seated round the throne of God has been answered by the commentators with a reference to Rev. iv. 4. xi. 16, and Matt. xix. 28.
- l. 86. *defended*, forbidden (Fr. *défendu*), so used by Chaucer and Spenser, but never by Shakespeare.
- l. 128. Ezek. x. 12, 14. Dante compares the eyes in the wings of cherubim to those of Argus, whose story is narrated by Ovid (Metamorphoses, i. 625 et seqq).
- l. 135. *Leucothea*, Ino, daughter of Cadmus. The Romans identified her with Mater Matuta, goddess of Dawn, as Cicero remarks (Tusc. Quest. i. 12, De Nat. Deor. iii. 19). Milton gives the office of Matuta to Leucothea.
- l. 157. 1 Sam. xv. 32.
- l. 159. Adam had called his wife Ishah (woman) because she was taken out of Ish (man). Cp. viii. 496. He now calls her Eve, or Havah (from the Hebrew word meaning 'to live'). Milton had called her Eve before by way of anticipation. (Newton.)
- l. 182. *subscrib'd*, assented. Shakespeare has thus used the word in 1 Henry VI, ii. 4 (Somerset's third speech), 2 Henry VI, iii. 1 (Margaret's first speech). In Troilus and Cressida, ii. 3, Agamemnon uses 'underwrite,' and Ajax 'subscribe,' in this sense.
- l. 185. *stoopt*; participle. 'Stooping is when a hawk, being upon her wings at the height of her pitch, bendeth violently down to strike the fowl, or any other prey.' *tour* may be either the French *tour*, the wheel of a bird in flight, or the *tow'r* of the lark in L'Allegro 43.
- l. 186. The number two is an omen to the human pair, as the twelve swans denoted the twelve Trojan ships that had escaped the tempest (Æneid, i. 393).
- l. 205. The descent of Michael as a *deus ex machinâ*, is referred by Todd to the similar effects in the masks of Milton's earlier days, and a stage direction from Carew's Masque (1634) is quoted to support this view.
- ll. 213-220. Gen. xxxii. 1, 2; 2 Kings vi. 13-17.
- l. 215. *pavilion'd*; the meaning of Mahanaim is 'hosts' or 'camps.' Shakespeare uses 'pavilion'd' for tented in Henry V, i. 2.



l. 230. In Eccclus. xix. 30, it is said that 'a man's gait shews what he is.' Much stress is laid upon this point by Milton; cp. iv. 870, ix. 389. So also Virgil (*Æneid*, i. 405) and Shakespeare (*King Lear*, v. 3):

'Methought thy very gait did prophesy  
A royal nobleness.'

l. 233. *invests*; cp. Psalm xciii. 1.

l. 242. Melibœa was a city of Thessaly, famous for a fish there caught, and used in dyeing the finest purple.

l. 243. *Sarra*, Tyre, the Latinised form of its name Tsor. Cp. *Georgics*, ii. 506, and note on *Il Penseroso* 33.

l. 244. Cp. *Comus* 83. *woof*=what is woven.

l. 246. *Iliad*, xxiv. 347, 348.

l. 250. *Inclin'd not*; i. e. he did not bow. In Spenser, the Red Cross Knight, 'himself inclining,' speaks to Guyon (*Faery Queene*, ii. i. 28).

l. 261. The exact delivery by the angel of the words of the divine decree (line 97) has Homeric precedent. The words of Jupiter are repeated by the Dream to Agamemnon, and by Agamemnon to the council. (*Iliad*, ii. 11, 28, 65.)

l. 264. *gripe of sorrow*; so in the song quoted in *Romeo and Juliet* (iv. 5), from the *Paradise of Dainty Devices*:

'When griping grief the heart doth wound.'

l. 267. *retire*; used as a substantive by Spenser (*Faery Queene*, vi. 9. 27), and Shakespeare (*King John*, ii. 2; *Cymbeline*, v. 3), in both senses of 'retreat.' It is found in *Comus* 376 (*Various Readings*).

l. 269. This farewell has been compared with that of Philoctetes to his cave. (*Sophocles*, *Philoctetes* 1453, &c.)

l. 270. *native soil*, of Eve; though not of Adam, who was brought thither. Cp. vii. 537.

l. 280. A hint taken from the lament of *Alcestis* (*Euripides*, *Alcestis* 249).

l. 310. *To weary him*; an Horatian phrase (*Odes*, i. 2. 26), but with an allusion to *Luke* xviii. 5-7.

l. 316. *Gen.* iv. 14.

l. 323. Referring to the altars erected by the patriarchs in memory of God's appearing to them. (*Gen.* xii. 7, xiii. 4, xxxv. 3-)

l. 322. *Exod.* xxxiii. 22, 23.

l. 336. *Jer.* xxiii. 24. Cp. *Bk.* vii. 168.

l. 352. *Psalm* v. 12 (*Bible Version*).

l. 357. *Dan.* x. 14.

l. 359. *Gen.* vi. 3.

l. 374. *Æneid*, v. 710.

l. 377. *Ezek.* viii. 3; xl. 2. As Milton represents the earth as globular,

what follows is physically impossible. It might have been more judicious to have represented the whole as in vision. (Keightley.)

l. 389. *Temir*; Tymûr Lung, commonly called Tamerlane. His first seat of dominion was Samarcand, which is the region between the Oxus and Jaxartes, but not near either river. (Keightley.)

l. 390. *Paquin*, Pekin. The *Sinæ* (mentioned by Ptolemy) are the Chinese.

l. 392. *The golden Chersonese*, Malacca and the Birman empire.

l. 395. *Bizance*, Byzantium. The Turks came from Turkistan, a province of Tartary.

l. 396. Cp. i. 335 for a similar use of a double negative for affirmation.

l. 397. *Negus*, the King of Abyssinia, who was called by Europeans Prester John. 'Negus' in Ethiopic signifies 'king,' and is therefore a title, like Pharaoh, Sultan, Shah, &c. (Keightley.)

l. 398. *Ereoco*, Erquico or Harkiko on the Red Sea, the north-east boundary of the Abyssinian empire.

*the less maritime kings*; i.e. the lesser kingdoms on the sea-coast.

l. 399. These places, on the east side of Africa, first became known to Europe by the voyage of Vasco di Gama, and the poetry of Camoens has given them lasting celebrity. *Mombaza* and *Melinda* lie not far from each other, on the coast of Zanguebar. *Quilwa* is a good way to the south of them, and *Sofala* still further south, in Monamatapa. Milton accentuates the last two names wrongly. *Quilwa* (Kilwa) is a dissyllable, and *Sofala* is the accentuation of Camoens. Purchas and others thought *Sofala* to be Ophir, from the resemblance of the names, and because gold was obtained at *Sofala*. But the real Ophir seems to be Ofir, on the coast of Oman, in Arabia. (Keightley.)

l. 401. From this one might suppose *Congo* and *Angola* to be south of *Sofala*; but they are really on the west coast, and parallel with Zanguebar. (Keightley.)

l. 403. *Almansor* was one of the Almohade sovereigns, whose dominions extended over the north-west and a great part of the north coast of Africa. *Morocco* and *Fez* are on the Atlantic; *Algiers*, *Susa*, and *Tremisen* on the Mediterranean coast. Here again the language of Milton would lead us to suppose that all these places lay between the *Niger* and Mount *Atlas*, whereas they are north of this range. *Tremisen* is named from its capital, which lay inland to the south of *Algiers*. (Keightley.)

l. 410. Sir Walter Raleigh's last voyage was to *Guiana*, for the discovery of a gold-mine which he asserted to be there. Wonderful

traditions had been current of a golden city, El Dorado, in the interior.

*Geryon's sons*, Spaniards. The fabled monster Geryon was king of Spain.

l. 411. *Iliad*, v. 127; *Æneid*, ii. 604. Tasso follows these precedents, making Michael remove the film from the eyes of Godfrey (*Gierusalemme Liberata*, xviii. 93), that he may see the angelic hosts that have come to his aid.

l. 414. *euphrasy*, the eye-bright, so named from its supposed effect upon the sight. *Rue* is 'herb of grace' (*Richard II.*, iii. 4; *Hamlet*, iv. 5). Both plants are affirmed by the old herbalists to have the virtue of purging the eyes.

l. 416. Psalm xxxvi. 9.

l. 420. Cp. *Bk.* viii. 453; *Dan.* x. 8.

l. 430. *tillb*, tillage.

l. 433. *sord*, sward; an older form, which occurs also in the folio Shakespeare (1623) in *Winter's Tale*, iv. 3. Wedgwood derives it from Old Norse *svorðr*, Germ. *schwarte*, the thick skin of bacon or pork, then applied to the skin of the head, the coating of turf on a grass field &c., and adds that its proper meaning appears to be the crackling or skin of roast pork.

l. 447. *Æneid*, x. 908.

l. 457. *Gen.* iv. 7.

l. 458. *Heb.* xi. 4.

l. 467. Cp. Seneca, *Phœnissæ*, i. 151:

'Ubique mors est . . . . .

. . . . . mille ad hanc aditus patent.'

l. 479. *lazar-house*, hospital. Persons with boils or ulcers were called lazars (from Lazarus). (*Keightley*.) The word was usually synonymous with leper.

l. 482. *all feverous kinds*; the 'februm cohors' of Horace (*Odes*, i. 3. 30).

ll. 485-487. Not in the first edition.

l. 485. Two kinds of madness, possession and melancholy, are here discriminated from lunacy, so called from the supposed effect of the moon's changes on those afflicted with it. (*Keightley*.)

l. 486. *atrophy*, a disease preventing the body from deriving due nourishment from food.

l. 487. *Marasmus*, a wasting fever and consumption.

l. 489. In the draught of a tragedy on the subject of this poem, we read that Adam is shewn a 'mask of all the evils of this life and world.'

l. 496. In this and the next line are two phrases, 'not of woman

born,' and 'best of man,' which sound like echoes from the last scene of Macbeth.

l. 502. A Sophoclean sentiment. (Œdipus Coloneus 1225, &c.)

l. 517. Titus iii. 3. Appetite is personified also at ix. 1129.

l. 535. Cp. 'Made ripe for death by eld' (Faery Queene, ii. 10. 32), and Antonio's observation (Merchant of Venice, iv. 1),

'The weakest kind of fruit

Drops earliest to the ground.'

l. 537. Cp. Cicero, De Senectute xix: 'Et quasi poma ex arboribus, cruda si sint, vi avelluntur; si matura et cocta, decidunt; sic vitam adolescentibus vis aufert, senibus maturitas.'

l. 544. *damp of cold and dry*. Burton gives as the first cause of melancholy, 'which is natural to all, and which no man living can avoid, old age, which being cold and dry, and of the same quality as melancholy is, must needs cause it by diminution of spirits and substance, and increasing of adust humours.'

l. 550. Job xiv. 14.

l. 551. *attend*, wait for (Fr. *attendre*). In the first edition the passage stood

'Of rendering up. Michael to him replied.'

l. 553. Cp. Martial, x. 47.

'Summum nec metuas diem, nec optes.'

l. 554. Cp. 'Permitte Divis' of Horace (Odes, i. 9. 9).

l. 563. *resonant*, sounding over again. Professor Taylor's opinion of this passage was that its pregnant meaning can be fully appreciated only by a musician. 'All other poets but Milton and Shakespeare make blunders about music; they never.' Cp. note on i. 708.

l. 573. This account of the descendants of Seth is taken from the oriental writers, and particularly from the annals of Eutychiuss. (Newton.) Keightley observes that Milton has, at different times, adopted each of the three hypotheses as to the 'sons of God' in Gen. vi. 2. (Cp. v. 447, xi. 622, and Paradise Regained, ii. 179.)

l. 579. Deut. xxix. 29.

l. 582. *bevy*, company; from the Ital. *beva*, a bevy, as of pheasants. Fr. *bevue*, a brood, flock, of quails, larks, roebucks, then applied to a company, of ladies especially. (Wedgwood.) The word, according to the old commentator on Spenser, was used properly of larks.

l. 607. *tents of wickedness*; an expression from Psalm lxxxiv. 10.

l. 620. *troll*; used here improperly. The tongue is not trolled, but the words are trolled (rolled) over or off it. (Keightley.) 'To *troll* a song may be to roll it out with rise and fall of voice, but it is more properly the equivalent of Germ. *trallen*, *trallern*, Swiss *tralallen*,

to sing a tune—notes without words—from a representation of the notes by the syllables tra-la-la. (Wedgwood.)

l. 624. *trains*; cp. *Comus* 151 (note).

l. 625. *swim in joy*; a phrase frequently occurring in our old poets.

Cp. Bk. ix. 1009, and *Faery Queene*, i. 12. 41, ii. 3. 39.

l. 627. Cp. Bk. ix. 11 for a similar repetition.

l. 632. *Man's woe*. Todd points out this 'ungallant jingle,' and quotes contemporary writers to shew that this derivation of 'woman' is not Milton's invention.

l. 642. *emprise*, enterprise. Cp. *Comus* 610, and *Faery Queene*, i. 12. 18.

l. 660. Newton compares the various parts of this vision with the scenes on the shield of Achilles. (*Iliad*, xviii. 478, &c.)

l. 661. Gen. xxxiv. 20; Deut. xvi. 18, xxi. 19; Zech. viii. 16.

l. 665. *middle age*; 365 years old, a middle age then.

l. 669. Cp. x. 546 (note).

l. 672. Cp. Richard III, v. 3:

'Our strong arms be our conscience, swords our law!'

l. 694. Keightley understands the passage thus: These things being done for glory, it shall be held the highest pitch of triumph to be styled, &c. So also Mitford.

l. 696. Cp. *Paradise Regained*, iii. 81-87.

l. 700. Jude 14.

l. 707. Gen. v. 24; Heb. xi. 5.

l. 725. 1 Pet. iii. 19, 20. The following particulars are from Josephus. (*Antiq. Jud.* i. iv.)

l. 732. *large*; for 'largely,' the common Latinism of adjective for adverb. (*Georgics*, iii. 28.)

l. 738. *Iliad*, xvi. 384; *Georgics*, i. 322; Ovid, *Metamorphoses*, i. 264.

l. 743. *ceiling*. The modern spelling has probably arisen from an erroneous notion that the word is derived from French *ciel*, Ital. *cielo*, in the sense of tilt, canopy, tester. It was formerly written *seel*, having the meaning of wainscoting, covering with boards. The essential notion, is that of defending a room from draught, by closing or *sealing* up cracks, from O. Fr. *seel*, a seal. We still use the metaphor in 'sealed eyelids.' What we now call the ceiling, was formerly called the upper seeling, to distinguish it from the seeling or wainscoting of the walls. When wainscoting went out of use the distinctive qualification was no longer necessary. (Wedgwood.) It is variously spelt: 'syll,' 'sile,' and 'siel,' are found in our old translations of the Bible.

l. 750. *sea without shore*; Ovid, *Metamorphoses*, i. 292.

l. 753. *bottom*, ship: so used in Shakespeare (*Twelfth Night*, v. 1; *Merchant of Venice*, i. 1; Henry V, Chorus to act iii.)



l. 34. Milton here follows the commentators on Gen. x. 9. St. Augustine would have translated 'before' by 'against'; and Vatablus would have rendered it 'under,' as if Nimrod claimed sovereignty next to God, *jure divino*. 'The text gives the open ends proposed, but the secret design of Nimrod was to settle to himself a place of dominion to rule over his brethren, as it afterwards succeeded, according to the delivery of the text. The beginning of his kingdom was Babel.' (Sir T. Browne, *Vulgar Errors*, vii. 6.)

l. 41. As Taenarus or Avernus is called the gate of Hell. Cp. *Georgics*, iv. 467. 'The subterranean fires near Puteoli had a similar reputation, as Sandys notices in his *Travels*. Cp. *Faery Queene*, i. 5. 31.

l. 53. *a various spirit*; a spirit of variance. Cp. the 'lying spirit' in 2 Chron. xviii. 22.

l. 59. Psalm ii. 4.

l. 60. *bubblub*; a Spenserian word. Cp. ii. 951 (note).

l. 71. St. Augustine (*De Civitate Dei*, xv.) says: 'Rationalem factum ad imaginem suam [Deus] noluit nisi irrationalibus dominari, non hominem homini, sed hominem pecori.'

l. 83. John viii. 34; 2 Cor. iii. 17.

l. 85. *Twinn'd*. Shakespeare uses the word in *Othello* (ii. 3) and *Timon of Athens* (iv. 3).

l. 96. A similar turn of expression to that in *Matt.* xviii. 7.

l. 97. Cp. 'But when God hath decreed servitude on a sinful nation, fitted by their own vices for no condition but servile, all estates of government are alike unable to avoid it.' (Milton's *History of Britain*, v. 1.)

ll. 106-9. Todd remarks that this passage is almost a literal translation from the *Ippolytus* of Euripides, 938, &c. Cp. *Horace*, *Odes*, iii. 6. 46-8.

l. 107. Isaiah xliii. 24; Hosea v. 6; Hab. i. 13; Psalm v. 5.

l. 115. Joshua xxiv. 2.

l. 126. Heb. xi. 8.

l. 130. Gen. xi. 31. 'Ur of the Chaldees,' a town situated at the foot of the mountains of Osroene in Upper Mesopotamia. It is a place of pilgrimage for the Moslems, who honour it as the birthplace of Abraham; and it is one of the principal stations in the caravan route between Aleppo and Bagdad. Its classical names are Edessa and Antiochia Callirrhoe. It was the seat of an independent kingdom from B.C. 137 to A.D. 216.

l. 131. *Haran*, or Charran (*Acts* vii. 2), is laid down in the *Geographia Sacra* of Bochart (1651) in the direct road from Ur of the Chaldees, and on the west side of the river Chebar. In modern atlases

Chebar is placed so far away to the east of Haran that its 'ford' could not lie between that place and Ur.

l. 132. *servitude*, servants; abstract for concrete.

l. 139. The extent of possession promised to Abraham (Gen. xv. 18) is from the river of Egypt to the Euphrates. But in Num. xxxiv. 8, the entrance of Hamath is named as one of the points of the northern boundary.

l. 140. *Hermon*, a peak of Anti-Lebanon, now called the 'old man's mountain' (Jebel el Sheikh).

l. 141. *great western sea*, the Mediterranean.

l. 144. *double-founted*. The sources of the Jordan are two springs—the one named that of Hasbany, near Hasbeiya, about twenty miles north of Baneas; the other, the fountain of Tell-il-Kadi, sixteen or eighteen miles south of the former, by the site of the ancient city of Dan. Jordan signifies 'the flower,' 'river.' (Keightley.) In Sandys' Travels the river is said to spring 'from Jor and Dan, two not far distant fountains.'

l. 146. *Senir* was the Amorite name of Mount Hermon, though Milton seems to view it as a different range. (Deut. iii. 9.) (Keightley.)

l. 152. Gen. xvii. 5.

l. 155. *increas'd*. 'Cumque es aucta liberis.' (Plautus, Truc. ii. 6. 35.)

l. 158. *seven mouths*; cp. Æneid, vi. 801; Ovid, Metamorphoses, i. 422, ii. 256.

l. 180. *emboss*, cover with swellings. Cp.

'Bathe Merriman, the poor cur is embossed.'

(Taming of the Shrew, Induction.) (Keightley.)

'Embossed' is used of a carbuncle (Lear, ii. 4), and of sores (As You Like It, ii. 7).

l. 188. *Palpable*; 'that may be felt' in Auth. Vers.; 'tam densae ut palpari queant,' Vulgate.

l. 191. *river-dragon*, Pharaoh. (Ezek. xxix. 3.)

l. 194. *hard'nd after tbaw*; an opinion of the time, but it is not the fact. (Keightley.)

l. 207. *defends*, forbids, as in xi. 86.

l. 210. *craze*, break (Fr. *écrazer*). Chaucer, in the Chanones Yemannes Tale, has 'the pot was crased.' (Canterbury Tales, 12862.)

l. 216. Exod. xiii. 17, 18.

l. 218. *inexpert*, inexperienced. Cp. 'bellis inexpertus' (Tacitus, Historiarum, i. 8).

l. 227. Exod. xix. 16-18.

l. 236. Exod. xx. 19.

l. 240. Gal. iii. 19.



- l. 241. Heb. ix. 19-21.  
 l. 242. Acts iii. 22, 24.  
 l. 250. *Of cedar*; an error: it was of shittim-wood or acacia. The Temple was in Milton's mind. (Keightley.)  
 l. 255. Josephus says that the seven lamps signified the seven planets, and that therefore the lamps stood slope-wise to express the obliquity of the zodiac.  
 l. 258. Exod. xl. 34-38.  
 l. 274. *true opening*; in contrast to the fallacious knowledge given by the forbidden fruit.  
 l. 277. *His day*: which Abraham saw. John viii. 56.  
 l. 285. *Doubt not*, &c.; Rom. v. 17, 21.  
 l. 290. Rom. iii. 20, vii. 7.  
 l. 291. Heb. x. 4.  
 l. 294. Rom. iv. 22-25.  
 l. 299. Rom. x. 5.  
 l. 306. *Tofilial*: Rom. viii. 15.  
 l. 310. *Josbua*; meaning Saviour in Hebrew, as 'Jesus' does in Greek. Cp. Acts vii. 45; Heb. iv. 8.  
 l. 322. *a promise shall receive*; 2 Sam. vii. 16; Psalm lxxxix. 36.  
 l. 325. Isaiah xi. 10.  
 l. 336. *of bad*; i.e. including the kings of Israel; for the *longer scroll* of those of Judah was good. (Keightley.)  
 l. 338. *popular*, of the people; i.e. the sins of the kings added to those of the people. 'Popular' is so used in Samson Agonistes 16.  
 l. 342. *thou saw'st*; not strictly correct; the building of Babel was narrated by the angel.  
 l. 347. Psalm lxxxix. 29.  
 l. 349. Ezra i. 1.  
 l. 353. A contest between Jason and Menelaus for the high-priesthood gave occasion to Antiochus Epiphanes to come to Jerusalem, where he polluted the temple, according to Jewish ideas, by entering it. (2 Macc. v.) At a later period, a similar contest between Aristobulus and Hyrcanus gave occasion to Pompey to enter the Holy of Holies. The regal power and the priesthood had been united in the person of Aristobulus, son of John Hyrcanus, of the Maccabean family. Pompey set over the land an Idumean, named Antipater, whose son, the celebrated Herod, became king. (Keightley.)  
 l. 367. *carol*; properly a round dance. From Lat. *corolla*, diminutive from *corona*. Fr. *chanson de carole* was the song accompanying the dance; then *carole* came to mean the song itself. So the Fr. *balade* from Ital. *ballare*, to dance. Robert of Brunne calls the circuit of Druidical stones a *carol*. (Wedgwood.) It is used for a dance by

Chaucer. The allusion is here to the Christmas carol. Todd remarks that the shepherds heard the angels' song *before* they went to Bethlehem.

- l. 371. Psalm ii. 8; Æneid, i. 287.
- l. 379. Luke i. 28.
- l. 387. Cp. Paradise Regained, i. 174.
- l. 393. *who comes*; cp. Matt. xi. 3, Luke vii. 19. *recure* = recover: frequent in Spenser; e.g. Faery Queene, ii. 1. 54.
- l. 394. 1 John iii. 8.
- l. 396. Rom. viii. 3.
- l. 401. *appaid*, satisfied, appeased. The word is used by Chaucer and Spenser. (See Glossary to Faery Queene, ii.)
- l. 403. Rom. xiii. 10.
- l. 415. Col. ii. 14.
- l. 420. Rom. vi. 9; Rev. i. 18.
- l. 421. Matt. xxviii. 1.
- l. 424. 1 Tim. ii. 6. The two earliest editions have 'Thy ransom'; later editions, 'The.'
- l. 442. *profluent*. Milton states in his Christian Doctrine that baptism is 'by immersion in running water.' (Keightley.)
- l. 447. Gal. iii. 7-16; Rom. iv. 16.
- l. 453. Rev. xx. 2.
- l. 456. Luke xxiv. 26.
- l. 457. Col. ii. 15; Ephes. iv. 8-10.
- l. 458. Ephes. i. 20, 21.
- l. 460. Luke xxi. 27.
- l. 461. John v. 28, 29; Rev. xi. 18.
- l. 475. 2 Cor. iv. 15; Rom. v. 20.
- l. 485. John xiii. 16.
- l. 486. John xv. 26.
- l. 487. John xiv. 18, 23; Luke xxiv. 49; Acts i. 4.
- l. 489. Jer. xxxi. 33; Gal. v. 6; Heb. viii. 10.
- l. 490. John xvii. 13; Ephes. vi. 11, 13-16.
- l. 493. Psalm lvi. 11.
- l. 508. Acts xx. 29.
- l. 514. 1 Cor. ii. 14. Cp. Faery Queene, i. 10. 19.
- l. 526. 2 Cor. iii. 17.
- l. 527. 1 Cor. vi. 19.
- l. 533. John iv. 23.
- l. 539. Rom. viii. 22; Acts iii. 19. The original *ἀνάψυξις* = *respiratio*, and is so translated in the version of Junius and Tremellius.
- l. 545. Matt. xxvi. 64; xvi. 27; 2 Thess. i. 7.
- l. 546. 2 Pet. iii. 12, 13.

l. 552. *last*, for the last time, as in line 574.

l. 561. 1 Sam. xv. 22.

l. 562. Psalm ii. 11.

l. 564. 1 Pet. v. 7.

l. 565. Psalm cxlv. 9.

l. 568. 1 Cor. i. 27.

l. 576. 1 Cor. xiii. 2.

l. 581. 2 Pet. i. 5-7.

l. 587. *A Paradise within thee*. Henry More, Milton's contemporary, in his Exposition of the Seven Churches, defends his interpretation 'of a vineyard, in so spiritual a sense as to make it something within us, whenas both Philo and other ancient interpreters have interpreted Paradise to that sense.'

l. 589. *Of speculation*; i. e. a watch-tower (Lat *specula*). Cp. Paradise Regained, iv. 236.

l. 609. *not sad*; perhaps the most pathetic touch in this pathetic passage.

l. 611. Cp. Iliad, i. 63. The revelation to Adam was in a vision, that to Eve in a dream. 'Visions are clearer revelations of God than dreams.' (Bacon, Essay on Youth and Age.)

l. 615. Virgil, Eclogues, iii. 52

l. 619. *meteorous*, lifted off the ground, high in air (*μετρώπος*).

l. 630. *marish*, marsh; a form used by Spenser, Drayton and Browne. It occurs also in Ezek. xlvii. 11.

l. 635. *vapour*, heat, as in Horace, Epodes, iii. 15.

*adust*, inflamed, scorched.

l. 637. Gen. xix. 16 gave the hint of this line.

l. 640. *subjected*, lying beneath. The dragon carries the Red Cross Knight 'above the subject plain' (Faery Queene, i. 11. 19).

l. 643. *brand*, sword. Its proper meaning is 'torch' (Faery Queene, i. 4. 33), and it is thence used for the gleaming sword, both in Saxon and Icelandic. Cp. Faery Queene, ii. 3. 18.

l. 644. Milton has here improved upon the opinion of some commentators (cited by Moses Bar-Cepha), that God placed 'spectrum quoddam vehemens et terribile' before the gates of Paradise. Cp. Æneid, vi. 575.

l. 646. So the banished Norfolk (Richard II, i. 3) exclaims:

'Save back to England, all the world's my way.'

l. 649. *solitary*; the angel having left them. 'The pathos is of that mild contemplative kind which arises from regret for the loss of unpeakable happiness, and resignation to inevitable fate. There is none of the fierceness of intemperate passion, none of the agony of mind and turbulence of action which is the result of the habitual struggle of

the will with circumstances, irritated by repeated disappointment, and constantly setting its desires most eagerly on that which there is an impossibility of attaining. This would have destroyed the beauty of the whole picture. They had received their unlooked-for happiness as a free gift from their Creator's hands, and they submitted to its loss, not without sorrow, but without impious and stubborn repining.' (Hazlitt.)

## PARADISE REGAINED.

### Book I.

l. 1. Cp. opening of *Faery Queene*, an imitation of the lines (attributed to Virgil) at the beginning of the *Æneid*: 'Ille ego qui quondam,' &c.

l. 2. Rom. v. 19.

l. 7. *wasteful wilderness* is Spenserian (*Faery Queene*, i. 1. 32). Cp. *Isaiah* li. 3.

l. 14. *summ'd*; cp. *Paradise Lost*, vii. 421.

l. 15. *Above heroic*; cp. *Paradise Lost*, ix. 14.

l. 18. *Isaiah* lviii. 1.

l. 23. Luke iii. 23.

l. 25. John i. 33.

l. 26. *divinely*, from Heaven; like Lat. *divinitus*. (*Georgics* i. 415.) It is so used in *Paradise Lost*, viii. 500.

ll. 27-30. Matt. iii. 14-17.

l. 33. Job i. 7.

l. 39. Ephes. ii. 2.

l. 42. Milton may here have glanced at the Consistory of Rome, or at the consistorial courts of the Church of England. (Keightley.)

l. 44. *Powers of air*; Ephes. vi. 12. Cp. *Paradise Lost*, i. 516,

l. 53. *attending*, waiting; so used also in *Paradise Lost*, vii. 407, xi. 551.

l. 62. *infring'd*, shattered, broken. 'Infringe' always bears the meaning of 'break' in Shakespeare.

l. 87. *obtains*, holds and keeps (Lat. *obtinēt*).

l. 89. Cp. *Paradise Lost*, vi. 834 et seqq.

l. 94. *utmost edge*; cp. 'extreme edge of hazard' (*All's Well that Ends Well*, iii. 3). ἐν τῇ ὑποῦ τῆς ἀκμῆς is a usual expression in Greek. (*Iliad*, x. 173.)

l. 100. Cp. *Paradise Lost*, ii. 430, &c.

l. 117. Cp. *Paradise Lost*, i. 374, &c.

l. 120. *his easy steps*; in contrast to his former expedition. (Paradise Lost, ii. 930-950.)

*girded with snaky wiles*; as Sinon was 'dolus instructus' (Æneid, ii. 152).

l. 129. According to Rabbinical tradition Michael was the angel of severity, and Gabriel the angel of mercy.

l. 130. The speech beginning with this line having been brought forward as a proof that Milton was an Arian, Mr. J. Morris, in his essay on the subject, thus repels the accusation. 'The marvel in Heaven was not that the Son of Man was the Son of God, but that the Son of God should become the Son of Man. Any intimation of the Divinity of the Son to Gabriel would be Arianism, as it would intimate that Gabriel knew it not.' But the whole drift of Paradise Lost is in consonance with what appears to have been the deliberate opinion of Milton, that there is no ground for believing in the eternal generation of the Son or in his essential Divinity. (See Christian Doctrine, v.)

l. 146. *apostasy*; for 'apostates.' Cp. use of 'servitude' in Paradise Lost, xii. 132.

l. 157. *the rudiments*; cp. Æneid, xi. 156, 157.

l. 162. John xvi. 33.

l. 171. Apollo, appearing in a vision, sang to Tibullus:

'Postquam fuerant digiti cum voce locuti.' (iii. 4. 41.)

l. 175. *vanquish* is perhaps accented on the last syllable in 1 Henry VI, iii. 3.

l. 182. *vigils*; cp. Paradise Lost, v. 547.

l. 185. Cp. 'multa movens animo' (Æneid, x. 890).

l. 204. John xviii. 37.

l. 206. Æneid, ix. 311.

l. 207. Psalm i. 2; cxix. 103.

l. 213. *or their own*. Alford (on Luke ii. 46), observes: 'The Lord was not acting the part of a *master*. It was the custom in the Jewish schools for the scholars to ask questions of their teachers; and a great part of the Rabbinical books consists of the answers of the Rabbis to such questions.'

l. 222. *to conquer willing hearts*; Virgil, Georgics, iv. 561, 562.

l. 226. *subdue* is marked in the errata to the first edition to be read instead of *destroy*. Cp. Æneid, vi. 854.

l. 257. *vested*; Exod. xxviii. 43.

l. 267. Isaiah liii. 6.

l. 292. Milton seems to have agreed with Beza and Grotius that divine knowledge was gradually communicated to the human nature of Jesus, and that He was not omniscient. Luke ii. 52. (Keightley.) Sir Thomas Browne says on this point, 'Divinity affirmeth that for the

assurance of his humanity unto men, and the concealment of His divinity from the devil, he passed this age like other children.' (Vulgar Errors, VII. xvi.)

l. 294. *our Morning Star*; Rev. xxii. 16.

l. 310. *among wild beasts*; Mark i. 13.

l. 314. *an aged man*. 'This image is not, and is not meant to be, in harmony with the wild and awful character of the supreme fiend: on the contrary, it is meant to be in antagonism and intense repulsion. The household image of old age, of human infirmity, and of the domestic hearth, are all meant as machinery for provoking and soliciting the fearful idea to which they are placed in collision, and as so many repelling poles.' (De Quincey, Works, vii. 321.) Cp. quotations from the same writer in note on *Paradise Regained*, ii. 340.

l. 320. *Perus'd*. The 'perusal' of a face is an expression twice used by Shakespeare (*Hamlet* ii. 1; *Romeo and Juliet*, v. 3).

l. 324. *pin'd*, consumed, wasted with pains. A.S. *pinan*, and Prov. Ger. *pinnen*, to cause pain. (Latham.)

l. 331. *dwell*, dwell in. The preposition belonging to the verb is frequently omitted by Milton. Cp. *Paradise Lost*, iii. 185, 483, 485. (Keightley.)

l. 339. *stub*; used here for 'stalk'; it properly means a stump. (Keightley.) Bacon and Dryden both use it in the latter sense. 'Stub,' 'stump,' are two forms of the same word, differing only in the nasal pronunciation of the latter. Both signify a short projecting end. The radical image is a sharp, abrupt thrust, a conception represented in English by slightly varying forms, *dab*, *job*, *stab*. The expression then passes on to signify a body of the form traced out by a movement of the foregoing description, an abrupt projection or object sharply standing forth out of the surrounding surface. (Wedgwood.)

l. 351. The scene of the Temptation is evidently meant to be the great Arabian desert, to reach which, from the banks of Jordan, it would be necessary to take a journey of very many miles. But the desert of the Temptation was that of the 'Arabah, the valley of the Jordan, which has at all times been a wilderness. Mount Quarantania overhangs it, and tradition has been true in fixing on that mountain as the spot whence our Lord beheld all the kingdoms of the earth. (From Keightley's Life.)

l. 353. *Elijah*. Here, and at ii. 19, the word (in the original edition) is *Eliab*, but in ii. 268, 277, *Elijah*. Milton's MSS. have the name *Elijah*. (Keightley.)

l. 372. 1 Kings xxii. 19-22. There is a similar use of 'fraud' in *Paradise Lost*, vii. 143.

l. 378. Cp. *Paradise Lost*, i. 97, 591; iv. 870.

l. 385. *attent*; a form used by Spenser (Faery Queene, vi. 9. 26). Calidore, listening to Melibee.

'Hung still upon his melting mouth attent.'

l. 397. Cp. Paradise Lost, vi. 900-907.

l. 407. John viii. 44.

l. 414. *gaz'd*; cp. Paradise Lost, v. 272, for a similar use of the word.

l. 416. Cp. Paradise Lost, ix. 467, 468.

l. 421. Milton was here probably thinking of Juno's speech (Æneid, x. 63), in which she states and refutes the argument of Venus. (Keightley.)

l. 428. 1 Kings xxii. 6.

l. 435. Croesus, King of Lydia, consulted the oracle at Delphi before he made war on the Persians, and was told that he would overthrow a great empire—a prediction verified by the ruin of his own. The similar answer given to Pyrrhus is quoted in 2 Henry VI, i. 4.

l. 447. This notion of angels presiding over kingdoms and regions was held by the Fathers, who derived it from the Book of Daniel and the Septuagint translation of Deut. xxxii. 8 ('according to the number of the angels of God'). (Keightley.)

l. 456. Cp. Nativity Ode, final note.

l. 488. Isaiah i. 12.

l. 494. *scope*, drift, purpose; as Northumberland says of Bolingbroke :

'His coming hither hath no further scope

Than for his lineal royalties.' (Richard II, iii. 3.)

l. 496. Cp. Paradise Lost, iv. 1007.

l. 499. So Prospero says of the actors of his mask (iv. 1), that they

'Are melted into air, into thin air.'

l. 500. *double shade*; cp. Comus 335, and Ovid's expression '*duplicatione noctis imago*' (Metamorphoses, xi. 550).

## Book II.

l. 6. The *I mean* here has several precedents in Harrington's translation of the Orlando Furioso—which, as Keightley remarks, might better than this poem admit so familiar an expression.

l. 13. *only shewn*; so Virgil of young Marcellus (Æneid, vi. 870).

l. 16. Sylvester calls Elijah 'the Thesbit.' 'Thisbe or Tisbe was a city of the country of Gilead, beyond Jordan.' (Newton.) Thischbites is the epithet used in the Latin Bible of Tremellius.

l. 20. Bethabara is generally supposed to be the place at which the Israelites under Joshua crossed the Jordan, and therefore must have been opposite Jericho, 'the city of palms.' Joshua iii. 16; Deut. xxxiv.

3; John iii. 23. (Keightley.) 'Bethabara,' the common reading, is a conjecture of Origen for the original 'Bethany.' (Alford.)

l. 21. *Salem* old was noted in St. Jerome's time for its ruins of the palace of Melchisedec.

l. 22. *Macbærus* was a castle in Perea, the country beyond (on the left bank of) Jordan. It lay east of the Dead Sea, at some distance from the Jordan. The Apostles seek Jesus in Jericho, the place of any consequence nearest to Bethabara, and on the same side of the river; then in Ænon and Salem, both likewise on the same side, but higher up, towards Gennesaret.

l. 25. *creek*. This word seems to mean here merely an indentation in the river. It is now generally restricted to the sea (cp. *Paradise Lost*, vii. 399); but in the colonies it is still used in its, original sense, as equivalent to stream. (Keightley.) Sir John Davies (*Immortality of the Soul*) uses it for a turn or crook of the shore:

'As streams that with their winding banks do play,  
Stopp'd by their creeks, run softly through the plain.'

l. 34. John i. 14.

l. 44. Psalm ii. 2.

l. 46. Nehem. ix. 26.

l. 65. *clad*; cp. *Paradise Lost*, xi. 17.

l. 88. Luke ii. 34, 35.

l. 98. Luke ii. 49.

l. 103. Luke ii. 19.

l. 109. *tracing*; cp. *Comus* 423 (note).

l. 111. Cp. *Persius* (*Satires*, iv. 23):

'Ut nemo in sese tentat descendere.'

l. 122. Milton here follows the opinion of the Platonists, who assigned dæmons as presiding powers to all the elements; but he makes these dæmons to be fallen angels, in accordance with the Fathers. (Keightley.) Cp. *Il. Penseroso* 90 (note).

l. 130. *frequency*; cp. *Paradise Lost*, i. 797. Timon sends his message to

'Athens, in the frequency of degree,

From high to low throughout.' (Timon of Athens. v. 2.)

(It should, however, be noticed that Collier reads 'sequence' in this passage.)

l. 131. *tasted*, made experience of; as the Greek equivalent is used. Cp. *Paradise Lost*, ii. 686; *Samson Agonistes* 1091.

l. 138. *absolute*, finished, perfect. Cp. *Paradise Lost*, viii. 547.

l. 151. Asmadai (*Paradise Lost*, vi. 365) or Asmodeus (*Paradise Lost*, iv. 168), the angel who loved Sarah, daughter of Raguel, and slew her seven husbands, as is related in the book of Tobit.

l. 160. Cp. *Paradise Lost*, ix. 490.



1. 161. Cp. *Paradise Lost*, viii. 504.

1. 164. *the rugged'st brow*; cp. II *Penseroso* 58. Spenser, in his *Sonnet to Sir Christopher Hatton*, speaks of 'the rugged brow of careful Policy.' Cp. also

'The rugged forehead that with grave foresight,  
Welds kingdom's causes and affairs of state.'

(*Faery Queene*, iv. *Intro.* 1.)

1. 168. *magnetic*, magnet; adjective for substantive. Keightley remarks that '*magnetic*' is not a real Greek word.

1. 178. Here Milton follows the same interpretation of *Genesis* vi. 2 as that in *Paradise Lost*, iii. 463. See note on *Paradise Lost*, xi. 621.

1. 186. The stories of these nymphs are found in Ovid's *Metamorphoses*.

1. 189. *Too long*, sc. to tell. The same expression is used in *Paradise Lost*, i. 507, iii. 473.

*scapes*, pranks (Fr. *échappée*). Ital. *scappare* and *scampare* are different forms of the same word. The radical image is a light movement or sudden start, *skip*. (Wedgwood.)

1. 190. On the charge often brought against Milton of having blended the Christian and Pagan forms, De Quincey thinks that the justification is complete, since the false gods of the heathen world were (according to him) the fallen angels, and as such were no less real than the loyal and faithful angels of the Christian heaven.

1. 192. *delight not all*; cp. Virgil, *Eclogues*, iv. 2.

1. 196. *Pelleas*; Alexander was born at Pella. His father Philip had made it the capital of Macedon.

1. 210. *vouchsafe*; always thus spelt in *Paradise Regained*, though always *voutsafe* in *Paradise Lost*.

1. 240. See note on *Paradise Lost*, x. 155.

1. 258. *thoughts that feed*; cp. *Paradise Lost*, iii. 37.

1. 259. Matt. v. 6; John iv. 34.

1. 261. Psalm iv. 4.

1. 262. *hospitable covert*; cp. Horace, *Odes*, ii. 3. 10.

1. 263. Cp. the description of Adam's bower 'inwoven shade' (*Paradise Lost*, iv. 692).

1. 266. *Him thought* is of the same construction as 'me thought.' 'Him seemed' is the correct reading in *Faery Queene*, iv. 8. 4, though arbitrarily changed in some editions into 'he seemed.'

1. 279. The lark is called 'the herald of the morn' by *Romeo* (iii. 5).

1. 287. Similar repetitions occur in *Comus* 221, &c., and *Paradise Lost*, iv. 641, &c.

1. 289. *bottom*, hollow, valley. Cp. 'bottom-glade' (*Comus* 532).

1. 293. Cp. *Arcades* 88; *Paradise Lost*, iv. 246, ix. 1086-1088.

l. 295. *Nature taught Art*; cp. Faery Queene, ii. 12. 59.

l. 296. A reminiscence of the passage in Tasso (*Gerusalemme Liberata*, xiii. 26) where, in the enchanted forest, nymphs issue from the trees to Rinaldo. (Keightley.)

l. 309. *Nebaioth*; put for his father Ishmael. *found he* in original editions; *here* in ed. 1692.

l. 313. Where Hagar wandered was the wilderness of Beersheba. Where the Israelites were fed with manna was the wilderness of Sin. Elijah retreated into the wilderness 'a day's journey from Beersheba.' Our Saviour was tempted in the wilderness near Jordan. But Milton treats all that tract of country as the same wilderness, distinguished by different names from different places adjoining. (Todd) See note on *Paradise Regained*, i. 351.

*Thebez*. It should be *Thisbe*; Thebez was in Ephraim. (Keightley.)

l. 322. *the giver*; cp. *Comus* 703.

l. 324. Cp. Satan's flattery to Eve (*Paradise Lost*, ix. 539. &c.)

l. 334. 'Interca gustus elementa per omnia quæcunt.'

(*Juvenal* xi. 14.)

l. 340. On this passage Charles Lamb remarks: 'The whole banquet is too civic and culinary, and the accompaniments altogether a profanation of that deep, abstracted, holy scene. The mighty artillery of sauces which the cook-fiend conjures up, is out of proportion to the simple wants and plain hunger of the guest. He that disturbed him in his dreams, from his dreams might have been taught better.' Cp. lines 270-278. 'Nothing in Milton is finer than these temperate dreams of the Divine Hungerer.' A different view is taken by another critic: 'The principle of lurking and subtle antagonism will explain everything that has been denounced under the idea of pedantry in Milton. It is the key to all that lavish pomp of art and knowledge which is sometimes put forth by Milton in situations of intense solitude, as in the Eden of *Paradise Lost* and the banquet here. The shadowy exhibition of a regal banquet in the desert draws out and stimulates the sense of its utter solitude and remoteness from men and cities. The images of architectural splendour suddenly raised up in the very centre of Paradise, as vanishing shows by the wand of the magician, bring into powerful relief the depth of silence and the unpopulous solitude which possess this sanctuary of man whilst yet happy and innocent.' (De Quincey.)

l. 344. *gris-amber*; i. e. *ambergris*. The substance was much used as a general perfume, and even in the high cookery of that time. Cp. 'pheasants drenched with ambergris' (*Massinger*, *City Madam*, ii. 1). (Keightley.) Fuller gives its derivation 'gray amber, from the colour thereof; and Richardson also quotes (in his Dictionary) a passage from

Beaumont and Fletcher, showing that the wines at a feast 'were amber'd all.'

1. 345. *Freshet*, a stream of fresh water. Browne, in his *Britannia's* Pastorals, speaks of fish that

'Now love the freshet, and now love the sea.'

1. 347. Pontus Euxinus, in which, Pliny observes, all fish quickly came to perfection. The Lucrine lake, near Baiæ, is celebrated by Horace (Epodes, ii. 49, and Satires, ii. 4, 32), and Martial (Epigrams, vi. 11. 5). Martial uses Taurina alone to signify oysters. The lamprey from the Straits of Gibraltar is mentioned by Aulus Gellius.

1. 349. *diverted*, turned aside. So used in Milton's *Eikonoclastes*.

1. 351. *fragrant smell*; cp. *Odyssey*, ix. 210.

1. 355. *Naiades*. By these he probably means the Dryades and Oreades, the wood- and mountain-nymphs. The Naiades were the water-nymphs. In making them bearers of fruit and flowers, he probably remembered Virgil, *Eclogues*, ii. 45, 46. Amalthea was the nymph or the goat that nursed Jupiter, who gave her horn the power of pouring out fruits. The Hesperides were the three maidens who had charge of the golden fruit, but who never left their garden. He seems here to take the Hesperides for the name of their abode, rather than of themselves. (Keightley.) Milton makes the Naiades companions of Circe (*Comus* 254), and also the Hesperides skilful in singing (*Comus* 983).

1. 360. *Logres* (or *Loegria*), England east of Severn.

*Lyones* (or *Lionesse*), Cornwall. (Todd.) More probably Leon in Brittany. (Keightley.)

1. 361. *Lancelot, Pelleas, Pellenore*; characters in the *Morte D'Arthur*, translated (1470) by Sir Thomas Mallory. Sir Pelleas, in Spenser, is one of those who pursue the Blatant Beast when, after being conquered by Sir Calidore, it broke its chain and ranged through the world.

1. 363. *charming pipes*; cp. *Paradise Lost*, xi. 595, iv. 642 (note).

1. 364. *of gentlest gale*; cp. *Paradise Lost*, iv. 156.

1. 370. *defended*, forbidden; as in *Paradise Lost*, xi. 86.

1. 382. *likes*, sc. it likes; as in *Hamlet* ii. 2, 'It likes us well.'

1. 384. Psalm lxxviii. 19.

1. 385. Cp. Horatio's farewell to Hamlet (v. 2):

'And flights of angels sing thee to thy rest.'

1. 391. Cp. the Sophoclean sentiment (*Ajax* 665),

'The gifts of foes are none, and profit not.'

1. 401. *far-fet*, far-fetched. This form was doubtless used for euphony, like 'perfet' and 'voutsafe' in *Paradise Lost*. Keightley cites passages from Beaumont and Fletcher, and from Ben Jonson, in which 'far-fet' occurs. 'Fet' is used by Shakespeare (*Henry V*, iii. 1), and Spenser (*Hymn to Heavenly Beauty* 91).

- l. 403. The vanishing of the banquet seems to have been suggested by the scene in the Tempest (iii. 3).
- l. 416. 'Hunger bitten' occurs in Job xviii. 12.
- l. 422. Cp. Mammon's praise of wealth (Faery Queene, ii. 7. 11), and Horace's enumeration of its advantages (Epistles, i. 6. 36).
- l. 423. Antipater is mentioned by Josephus as abounding in wealth; and his son Herod, by promising money to Mark Antony, obtained the kingdom of Judæa.
- l. 427. Cp. Horace, Epistles, i. 1. 53, and Juvenal's remark 'Probitas laudatur et alget' (i. 74). (Keightley.)
- l. 439. Judges vi. 15; xi. 1, 2.
- l. 459. With this passage compare the speeches of Henry IV (Part II. iii. 1), and Henry V (iv. 1) in Shakespeare.
- l. 466. Cp. Horace, Odes, ii. 2. 9-12.
- l. 470. *Cities of men*; an Homeric expression (Iliad, xviii. 490), used also in Paradise Lost, xi. 640.
- l. 481. Milton probably had in mind the narrative in Quintus Curtius (iv. 1) of the young men who declined the proffered kingdom of Sidon and named Abdalonymus for it; as well as the resignations of Diocletian, Charles V, Christina of Sweden, and others. (Keightley.)

### Book III.

- l. 3. *convinc't*, convicted. The word is so used in the Authorised Translation (John viii. 46).
- l. 10. Matt. xii. 34.
- l. 11. *shape*; used in the sense of the idea, the 'forma formans' of Bacon.
- l. 18. *conduct*, leading of an army. Cp. Paradise Lost, i. 130; hence Ital. *condottiere*. (Keightley.)
- l. 27. *erected*; a classic epithet, used also in Paradise Lost, i. 679. 'Magno animo et erecto' (Cicero, pro Rege Deiotaro). Sidney, in the Arcadia, speaks of 'high erected thoughts seated in a heart of courtesie.' Cp. Lycidas 70, &c.
- l. 29. Spenser shews Guyon (in Faery Queene, Bk. ii. 7) tempted first by Mammon and then by Vainglory (Philotime).
- l. 33. Alexander when he began to reign was only twenty, and but twenty-three when (B.C. 333) he won the battle of Issus, and two years afterwards, by the victory of Arbela, he overthrew the Persian empire, founded by Cyrus. He died in his thirty-third year.
- l. 34. *dispose*, disposal, a form also occurring in King John (i. 1):  
'Needs must you lay your head at his dispose.'
- l. 35. Scipio was but twenty-seven when (B.C. 207) he brought

down the pride of the Carthaginians by expelling them from Spain. But he was thirty-two when he gained his decisive victory of Zama.

1. 36. Pompey was only twenty-four when he rode in triumph for his African expedition, but forty-five when he entered Rome after his victory over Mithridates, the Pontic king.

1. 39. *Great Julius*. He is said to have wept at the sight of the statue of Alexander, who at Cæsar's age had already made himself famous. (Plutarch. Life, c. xi.)

1. 47. Cp. *Paradise Lost*, xi. 691, 789, &c.

1. 50. 'The deliberate utterance of the most democratic of our great poets.' (Henry Taylor, Notes on Books.)

1. 79. Joel ii. 3.

1. 81. Antiochus II and Antiochus Epiphanes were called Theus. The Athenians called Antigonus and Demetrius Poliorcetes, Benefactors and Deliverers.

1. 84. Alexander and Romulus. Milton seems to allude to the drunkenness of the one, and to the violent death of the other. (Keightley.)

1. 128. Cp. *Paradise Lost*, iv. 46.

1. 138. *recréant*. Richardson gives (Dictionary) the derivation from Low. Lat. *recrédere*. When slaves were found on trial to have put forth an unfounded claim to freedom, they were said 'reddere et recrédere se' to their masters—hence those were said 'recrédere se' who owned themselves defeated in battle. Latham takes 'recrédere' = 'believe again,' 'give up a creed or claim,' 'retract.' Wedgwood says that 'the Mid. Lat. *recrédere*, Old Fr. *recroire*, are not to be explained as originally signifying to change one's belief, but to give up, give back the subject of dispute, yield. *Recréant* was used especially of the beaten party in a judicial combat, and became a term of abuse of the utmost infamy.'

1. 159. Cp. Luke xiii. 1. Josephus speaks of the murders of the Jews by Pilate.

1. 160. *oft*. Not quite correct. In the time of the Emperors, though the rule of the governors was severe, the religion of the Jews was respected. (Keightley.) Pompey, with several of his officers, entered the Holy of Holies, as Antiochus had done before him. (2 Macc. v.)

1. 171. *Kingdom*; the condition of a king, like 'serfdom.'

1. 173. *Occasion* in Spenser is a hag with a grey forelock.

'But all behind was bald, and worn away

That none thereof could ever taken hold.'

(Faery Queene, ii. 4. 4.)

1. 175. Psalm lxi. 9; John ii. 17.

1. 183. Eccles. iii. 1.

l. 187. Acts i. 7.

l. 206. Cp. Paradise Lost, iv. 108.

l. 217. Keightley supposes that 'From' must be a mistake for 'For.' There does not, however, appear to be any need of alteration. Satan assumes, from the placid aspect of Christ, that the 'reign' of Messiah will be a 'shelter' to himself.

*meek regard*; cp. Paradise Lost, iii. 266.

l. 219. Cp. Fair Infant 69.

l. 221. *a sbelter*; Isaiah xxv. 4.

l. 238. *insight*; 'in sight' in original editions. But 'meanwhile' is also printed separately in those editions. Their authority must not be pressed too far; for they are not always correct or consistent. Neither the sense nor the cadence of the line would be improved by following them in this instance.

l. 242. 1 Sam. ix. 20, 21.

l. 256. Strabo describes Euphrates as flowing with a winding stream. It is called 'vagus' by Statius. Pliny says that by the Medes the Tigris is called an arrow, from its swiftness. 'Tigris means arrow, probably alluding to the straight current of the river.' (Keightley.)

l. 270. The bounds traced were those of the Assyrian empire at the height of its power.

l. 275. Diodorus Siculus gives sixty miles as the circuit of Nineveh.

l. 277. *golden monarchy*; either in allusion to Nebuchadnezzar's dream, or with a more general reference to the splendour of Eastern kings. (Paradise Lost, ii. 4.)

l. 278. *Salmanassar* in the reign of Hezekiah carried the ten tribes captive into Assyria.

l. 280. *Babylon*; built by Belus and Semiramis, the father and wife of Ninus; and rebuilt by Nebuchadnezzar (Dan. iv. 30), who twice led Judah captive; in the reign of Jehoiakim (2 Kings xxiv.), and eleven years after in the reign of Zedekiah (2 Kings xxv.), till Cyrus set them free and restored the Jews to their own country.

l. 284. *Persepolis*, if not built by Cyrus, was made by him the Persian metropolis.

l. 285. *Bactra* (modern Balk) was the capital of Bactriana, a province of Persia, famous for its fruitfulness. (Virgil, Georgics, ii. 138.)

l. 286. *Ecbatana*, the capital of Media and summer residence of the Persian kings, as Susa (Shusan of Scripture) was their winter palace.

l. 287. *Hecatompylos*; so named from its hundred gates. It is thought to be the modern Damaghan, not far from Teheran, eighty miles south of the Caspian. (Keightley.) *bunderd* (Germ. *hundert*): see Paradise Lost, i. 760 (note).

l. 289. Perhaps Milton derived this circumstance from Heylin's *Cosmography*, where it is said of the Eulocus (another name for Choaspes, which is also called Ulai in Daniel) that its stream was so pure 'that the great Persian kings would drink of no other water.'

ll. 290-292. *Æmaibian*, Macedonian. Cp. Sonnet iii. 10. These cities were built by the successors of Alexander. *Seleucia* was built near the Tigris by Selencus Nicator, called Great to distinguish it from other cities of the same name. *Nisibis* was another city on the Tigris, called also Antiochia. *Artaxata*, the chief city of Armenia on the Araxes. *Teredon* a city near the Persian Gulf below the confluence of Euphrates and Tigris. *Ctesiphon*, opposite Seleucia, was the winter residence of the Parthian kings.

l. 294. All these cities, once belonging to the Seleucidæ or Syro-Macedonian princes (sometimes called kings of Antioch, from their usual residence), were now under the dominion of the Parthians, whose empire was founded by Arsaces, who revolted from Antiochus Theus B. C. 250.

l. 301. *the Scythians*; i.e. the Turk; probably the present Usbeks. (Keightley.)

l. 302. *Sogdiana* was a province beyond the Oxus or Jihon. It is part of Bucharia, and contains Bokhara and Samarcand. (Keightley.)

l. 309. These are methods of drawing up infantry. (Keightley.) The rhomb was a battalion arranged in the shape of a diamond. Sir Thomas Browne (*Garden of Cyrus*) says, 'The shear and the wedge battles were each made of half a rhombus and but differed in position; the wedge invented to break or work into a body, the forceps (or shear) to environ or defeat the power thereof; composed out of the selectest soldiery and disposed into the form of a V, wherein receiving the wedge it enclosed it on both sides. The rhombus or lozenge figure was a remarkable form of battle in the Grecian cavalry, observed by the Thessalians and Philip of Macedon.'

l. 310. *numbers numberless* is warranted not only by classical usage, but by the repetitions of this very phrase in English prose and poetry before the date of *Paradise Regained*.

l. 315-321. *Arachosia* (modern Afghanistan), and *Candaor* (modern Candahar) were provinces of Parthia to the east; *Margiana* (Khorassan) and *Hyrcania* to the north. According to Sir W. Jones, Shirvan and Daghestan are the countries meant by the *Hyrcanian cliffs* and the *Iberian dales*. From the *Atropatian*, or northern division of Media, the description of these Parthian provinces (moving nearly in a circle) turns southward to *Adiabene* or the western part of Babylonia, and, passing through part of *Media*, it concludes with *Susiana* which extended southward to the Persian Gulf, called *Balsara's haven*, from the port of

Balsora. This Balsara is a mispronunciation (as Sir William Jones remarks) of Basra, which besides was not built for more than six hundred years after the Temptation.

1. 324. *sharp sleet*; cp. the 'shower' and 'hail' of arrows in Spenser. (Faery Queene, v. 4. 38.) *Æneid*, xii. 284.

1. 326. Euripides, in the *Phœnissæ* (109) describes 'a field of brass.'

1. 329. Jonson uses 'endorse' in a like sense in an epigram to William Earl of Newcastle on his horsemanship, saying of the earl's steed that his master's 'sent his beauties did endorse.'

1. 334. *rivers proud*; cp. *Æneid*, viii. 728.

1. 337. The allusion is to Boiardo's Orlando Innamorato. *Agrican*, the Tartar king, brings into the field 2,200,000 men; and Sacripante, king of Circassia, who comes to the aid of *Gallaphrone*, 382,000 men. The siege is alluded to in Don Quixote, Book ii. chap. 2. Hallam calls these lines 'perhaps the most musical Milton ever produced,' for which he is ridiculed by Landor.

1. 341. *Angelica*; heroine of the Orlando Furioso, Ariosto's poem, in continuation of that of Boiardo.

1. 342. *prowest*; see note on Milton's paraphrase of Psalm cxxxvi. 34.

1. 366. The Parthians led away Hyrcanus to Seleucia, but made Antigonus king of the Jews, of which dignity he was afterwards deprived by the Romans.

1. 374. 2 Kings xviii. 11. The cities were now under the Parthian dominion.

1. 377. It has been suggested that Milton dictated '*Eight* sons of Jacob' in accordance with the fact.

1. 384. Gen. xv. 18; 1 Kings iv. 21.

1. 387. *of flesbly arm*; 2 Chron. xxxii. 8; Jer. xvii. 5. Cp. Faery Queene, i. 9. 11.

1. 388. Cp. '*Totius belli instrumento et apparatu.*' (Cicero, *Quæstiones Academicæ*, ii. 1.)

1. 396. John vii. 6.

1. 409. 1 Chron. xxi. 1.

1. 414. Jeroboam set up the calves in Bethel and in Dan in imitation of the two calves which the Egyptians worshipped, one called Apis, at Memphis (metropolis of Upper Egypt), and the other called Mnevis, at Hierapolis (metropolis of Lower Egypt). Jezebel, Ahab's wife, was a Zidonian princess (1 Kings xvi. 31). Ahab built an altar for Baal (1 Kings xvi. 32), and probably at the same time was introduced the worship of Ashtaroth (1 Kings xi. 5). Selden says the prophets of the 'groves' were the prophets of Ashtaroth, and that 'the groves under every green tree' should be 'Ashtaroth under every green tree' (2 Kings xvii. 10).



- l. 431. Jer. v. 19.  
 l. 436. Allusion seems here made to Rev. xvi. 12 and Isaiah xi. 15, 16.

## Book IV.

l. 10. 'There is no simile here, no illustration, but exactly what Satan had been doing.' (Landor.)

l. 15. Cp. *Iliad*, ii. 469; xvi. 641.

l. 18. Cp. *Iliad*, xv. 618; *Æneid*, vii. 586. Cp. also Wolsey's protestation that his duty should stand firm

'As doth a rock against the chafing flood.'

l. 27. The *plain* of Latium is shewn. The *ridge of hills* is the Apennines; the *southern* is the Tyrrhene Sea. (Keightley.)

l. 35. Cp. Virgil, *Georgics*, ii. 35. Keightley remarks that at the time of the Temptation some of the objects here described were not yet in Rome. The first *triumphal arch* was that of Titus, for the destruction of Jerusalem; the *aqueducts* raised on arches were not yet built. The palaces were the mansions of such men as Pompey and Lucullus.

l. 40. The modes of vision here suggested are found in the commentators on Luke iv. 5. The annotator of the Latin translations by Beza and Tremellius demurs to the literal interpretation as implying that the vision was one of the body, and that Satan had power over the senses and mind of our Lord.

l. 51. *imperial palace*, that built by Nero after the burning of Rome. By 'gilded battlements' he may allude to Nero's Golden House. *Turrets*, *terraces*, and *spires* belong to modern architecture. (Keightley.)

l. 59. *band*, for handiwork. Cp. *Paradise Lost*, ix. 438.

l. 66. *turm*; coined from Lat. *turma* (*Æneid*, v. 560). The regiment (ala) was composed of *turmae* (troops).

l. 68. The Appian road led to the south, and the *Æmilian* to the north. The nations on the Appian road are included in ll. 69-76; those on the *Æmilian* in ll. 77-79.

ll. 69-75. *Syene*, a city of Egypt on the confines of Ethiopia. *Meroe*, an island and city of Ethiopia, on the upper Nile. Meroe being within the tropics, the sun, after being vertical, passes north of it; so that the shadow falls then to the south at noon, whence 'it both ways falls.' (Keightley.) 'In Meroe bis anno absumi umbras.' (Pliny. *Natural History*, ii. 73.) The *realm of Bocbus* is Mauritania. The *golden Chersonese* is Malacca. (*Paradise Lost*, xi. 392.)\* *Taprobane* is Ceylon, from which, Keightley observes, embassies came to some

Roman emperors, but not to Augustus or Tiberius. Pliny (vi. 22) speaks of 'Taprobane, extra orbem a naturâ relegata.'

l. 77. *Gades*, the modern Cadiz, here put for that part of Spain most distant from Rome, Hispania Inferior.

l. 78. From the mouth of the Danube to the Palus *Maotus*, all along the Euxine, lay the European Scythians, and beyond them northward the Sarmatians.

l. 84. The Tempter had before advised Our Lord to prefer the Parthian (iii. 363).

l. 103. Luke iv. 6.

l. 114. In Hakewill's Apology there is an elaborate disquisition on 'the excessive gluttony of the Romans, their costly tables, their huge platters,' &c.

l. 115. The citron-wood which grew on Mount Atlas was used by the Romans for tables. It was beautifully veined and spotted, and a second reference to it may be here intended by 'Atlantic stone.' Evelyn writes to Pepys, asking whether it be 'possible to discover whether any of those citron-trees are yet to be found, that of old grew on the foot of Mount Atlas, not far from Tingis, and were heretofore "in deliciis" for their politure and natural maculations.' Keightley supposes that *Atlantic* is put for Numidian (after classic precedent), and that the *floor* of the dining-room of Numidian marble or giallo antico, may be meant.

l. 117. All the places here named are in Campania. Martial mentions Setia as famous for its wines. The Calenian and Falernian are named by Horace (Odes, i. 31. 9) and Virgil (Georgics, ii. 96).

l. 118. *Chios*, the modern Scio, off the Ionian coast. Its wine is mentioned by Horace (Satires, ii. 3. 115; Odes, iii. 19. 5) and Virgil (Eclogues, v. 71). Tasso names the wines of Crete with those of Chios.

l. 119. *crystal* is put for 'glass,' and *myrrhine* for 'porcelain,' which came from China, but as the Romans got it via Persia, they thought that it was manufactured in that country. (Keightley.)

l. 136. *peeling*, pillaging. Chaucer and Spenser have the form 'pill': 'peeled' occurs in Isaiah xviii. 2. Hakewill devotes a section of his Apology to the Roman custom of unmercifully 'pillaging and polling, robbing and spoiling the provinces.'

l. 142. *scene*, theatre. Perhaps an allusion is intended to the prominence which theatrical matters obtained in the life of the court and metropolis, as shewn by the Diary of Pepys.

l. 145. Cp. Paradise Lost, xii. 90, &c.

l. 150. Dan. ii. 44.

l. 157. *nico*; see note on Comus 139.

l. 188. Cp. Paradise Lost, iv. 109.

l. 203. 2 Cor. iv. 4.  
 l. 219. *Moses' chair*; Matt. xxiii. 2.  
 l. 234. *idolisms*; a word coined by Milton, probably meaning the Platonic ideas. (Bacon's 'idola' were very possibly in his mind.) Traditions were probably the opinions of Pythagoras and others, so handed down; the paradoxes were the well-known questions of the Stoics. (Keightley.)

l. 235. *evinc'd*, subdued; a Latinism. (*Æneid*, iv. 474.)  
 l. 239. *built nobly*; cp. *Iliad*, ii. 546.  
 l. 240. The Spartans, when urged to destroy Athens, refused to put out one of the two eyes of Greece. (Keightley.)

l. 242. *recess*, retreat. Cp. *Paradise Lost*, iv. 708, ix. 456.  
 l. 244. *Academe*; called after the Attic hero Academus. It was the favourite resort of Plato, and hence his followers were called Academicians. 'Though the sacred olives grew there, it is incorrect to term it an olive-grove, as the olive is little suited to form groves such as contemplation would love.' (Keightley.) But Plutarch, in his life of Sulla, describes the Academy as the suburb of Athens most abounding in trees.

l. 245. *Attic bird*, the nightingale. Philomela was the daughter of Pandion, king of Athens. Near the Academy was Colonus, which Sophocles has celebrated as the haunt of nightingales.

l. 246. 'The nightingale is never heard after the middle of June.' (Keightley.)

ll. 247-249. Mount *Hymettus* was famous for its honey. It is about three miles south of Athens. The *Ilissus* rises on the north slope of Hymettus, flows through the east side of Athens, and is lost in the marshes of the Athenian plain. 'It rolls only in the poet's imagination, like Siloa and Cedron.' (Keightley.)

l. 253. *Lyceum*, a gymnasium at Athens, *outside* the walls, just above the Ilissus. It was frequented by Aristotle and his followers the Peripatetics.

*Stoa*, the painted portico (*στοὰ ποικίλη*) adorned with pictures of Marathon, by Polygnotus. In this portico Zeno conversed with his disciples, thence called Stoics. Dr. Wordsworth remarks that the only topographical error in Milton's description is the placing the Lyceum within the walls.

l. 257. *charms*; i. e. songs, 'carmina.' Alcæus and Sappho were both of Mitylene in Lesbos. They were the leaders of that 'Æolian carmen' which Horace boasts to have introduced into Italy. (*Odes*, iii. 30. 13.)

*Dorian*; the poems of Pindar are meant. (Cp. Horace, *Odes*, iv. 2. 1-24.)

1. 259. Herodotus, in the life of Homer attributed to him, says that Homer was born near the river Meles, and thence called Melesigenes, and that afterwards when blind and settled at Cumæ he was called Homer (quasi ὁ μὴ ὁρᾶν) from the term by which the Cumæans distinguished blind persons. (Todd.) Sir Thomas Browne speaks of 'Melesigenes, alias Homer, the father poet.' (Vulgar Errors, vii. 13.)

1. 260. In allusion to the epigram in which Apollo says

*Ἡίδον μὲν ἐγών, ἐχάρασσε δὲ θεὸς Ὀμηρος.*

1. 262. The tragic dialogue was mostly in iambic measure.

1. 264. *sententious*. Quintilian's character of Euripides is 'sententiis densus, et in iis, quae a sapientibus tradita sunt, poene ipsis par.'

1. 266. *High actions*, the fall of Troy, the fate of Œdipus, the defeat of Xerxes. *high passions*, as in Medea, Hippolytus, Philoctetes, &c. (Keightley.)

1. 270. *Shook the Arsenal*. None of the commentators can explain this phrase.

*fulmin'd*. Spenser uses the word (Faery Queene, iii. 2. 5),

'Of lightning through bright heaven fulmined.'

The oratory of Demosthenes was compared by Longinus to thunder and lightning. Aristophanes had paid (Acharnians 531) a similar tribute to the eloquence of Pericles.

1. 271. *To Macedon*; in the Philippics of Demosthenes.

1. 273. *tenement*. In the Clouds of Aristophanes (l. 92) the dwelling of Socrates is pointed out as a 'small house' or 'tenement' (*oikidion*). Cicero praises Socrates (Tusculanæ Quæstiones, v. 4) for having brought philosophy down from heaven to dwell in cities and even in houses.

1. 274. Socrates was so pronounced by the oracle, because, though equally ignorant with others, he knew that he was ignorant, while they esteemed themselves wise. Cp. Spenser, Faery Queene, ii. 9. 48.

1. 277. *Mellifluous streams*. Cicero, speaking (Acad. Quæst. i. 4) of the old Academic and the Peripatetic systems, says, 'idem fons erat utrisque,' sc. Plato.

1. 278. The three phases of Academic philosophy were the old, under Plato; the middle, under Arcesilas; and the new, under Carneades.

1. 283. The Stoic paradox, that a wise man is always a king. Cp. Horace, Satires, i. 3. 125. It has been proposed to read '*Their* rules.'

1. 295. Milton, in his poem De Idea Platonica, calls Plato, 'fabulator maximus,' from the allegories in the Dialogues.

*conceits* are the Ital. *concetti*; here rather used as an equivalent to Bacon's 'imaginations as one would.' Spenser calls his poem a 'continued allegory, or dark conceit.'

- l. 296. The Sceptics, followers of Pyrrho.
- l. 297. The Peripatetics.
- l. 299. This line gives a somewhat distorted reflection of the ideal of Epicurus—'health of body and tranquillity of soul.'
- l. 308. *subtle shifts*. 'Stoicorum autem non ignoras quam sit subtile, vel spinosum potius, disserendi genus.' (Cicero, De Finibus, iii. 1.)
- l. 314. Cicero maintains that we have a right to glory in our own wisdom and virtue, as proceeding from ourselves. (De Naturâ Deorum, iii. 36.)
- l. 316. *Rather accuse him*; cp. Odyssey, i. 32, &c.
- l. 320. *her false resemblance only meets*; Ixion-like.
- l. 321. Eccles. xii. 12.
- l. 322. Cp. Paradise Lost, vii. 126-130.
- l. 325. Contrast the feeble sophistry of this line (unworthy of Milton, not to say of the Person to whom it is attributed) with the vivacious paradox of Biron (Love's Labour's Lost, i. 1). Biron talks lively nonsense, and knows it all the while; Milton gives to this outburst of splenetic ingratitude the sanction of our Lord Himself.
- l. 329. *worth a sponge*. Augustus said, when he had written a tragedy of Ajax, 'Ajacem suum in spongiam incubuisse.' (Suetonius, Augustus.) It has been proposed to read with a comma at 'toys': 'And for choice matters, trifles worth a sponge.'
- l. 330. Cp. Newton's well-known comparison of himself to a child gathering pebbles on the shore of the unexplored ocean of Truth.
- l. 335. *artful terms*; i. e. terms of art—referring to the inscriptions at the beginning of several psalms to denote the various kinds of psalms or of instruments.
- l. 341. *personating*, proclaiming loudly. (Æneid, vi. 417.) Todd takes the sense of 'acting,' and quotes from Prynne's Histriomastix: 'the recital, acting, and personating of the names, the histories, and notorious villainies of the heathen gods.'
- l. 346. Milton, in his own person, had expressed this opinion in his Reason of Church Government. Bk. ii. (Preface), quoted in Appendix.
- l. 354. *statist*, statesman. The word is used by Shakespeare (Hamlet, v. 2; Cymbeline, ii. 4).
- l. 366. *all his darts*; cp. Psalm lxiv. 3; Eph. vi. 16.
- l. 411. Cp. Æneid, iii. 199; Faery Queene, i. 8. 9.
- l. 413. *ruin* is here used (as elsewhere in Milton) in the sense of rushing down. Cp. Paradise Lost, i. 46; vi. 868.
- l. 414. *stony caves*; cp. Æneid, i. 52.
- l. 415. *hinges of the world*, the cardinal points (Lat. *cardo*, a hinge).
- l. 419. *sbeer*; see note on Paradise Lost, i. 742.
- shrouded*, sheltered. See note on Comus 147.

1. 422. Milton may have here remembered the pictures of the Temptation of St. Anthony.

1. 426. Cp. Lycidas 187; Comus 188; and Paradise Lost, vii. 373, 374.

1. 427. *amice*; used for a monk's habit in Faery Queene, i. 4. 18. When the wizard Michael Scott lay dead,

'A pilgrim's amice wrapt him round.'

(Lay of the Last Minstrel.)

It is properly a linen cloth worn by the priest during mass, explained as representing the veil with which the Jews blindfolded Christ, and typifying 'faith, the head of all virtues.' (Strype, Appendix, 109.)

1. 429. *chas'd the clouds*; cp. Æneid, i. 143.

1. 431. Cp. Spenser's description (Sonnet xl.) of the effects of the 'fair sunshine':

'That, when a dreadful storme away is flit,  
Through the broad world doth spred his goodly ray;  
At sight whereof, each bird that sits on spray,  
And every beast that to his den was fled,  
Comes forth afresh out of their late dismay,  
And to the light lift up their drooping hed.'

1. 453. Æneid, i. 133.

1. 454. *flaw*, gust of wind. See Paradise Lost, x. 698.

1. 455. *the pillar'd frame*; cp. Job xxvi. 11; Comus 598.

1. 457. *main*; the whole, the universe. Cp. Paradise Lost, vi. 698.

1. 458. *less universe*; translation of 'microcosm,' which is more usually employed in reference to the body of man, regarded as a 'model of the mighty world.'

1. 467. *Did I not tell thee?*—referring to iii. 351, &c. There is a copy of this poem in the King's Library, carefully corrected throughout, apparently at the date of publication, in accordance with the printed directions. At this place, in the same handwriting, occurs the following alteration, for which those directions give no authority:

'Did I not tell thee, soon thou shalt have cause  
To wish thou never hadst rejected thus  
The perfect season offered, with my aid  
To win thy destin'd seat, prolonging still  
All to the push of Fate? pursue thy way,' &c.

The repetition of line 376 is not without precedent in Milton, and amends the faulty construction of this passage.

1. 478. See ll. 381-389. (Paradise Lost, xi. 261.)

1. 502. The punctuation is that of the original editions. Keightley puts a comma after 'heard.'

1. 534. *as a centre*; cp.

‘Of his corage as eny centre, stable.’

(Chaucer, Squire’s Tale.)

1. 542. The hippogriff bears off Rogero in the fourth canto of the Orlando Furioso.

1. 548. *Alabaster*; not, as in Comus 660, ‘alabaster.’ ‘Perhaps (as Vossius says) from  $\alpha$  and  $\lambda\alpha\beta\epsilon\acute{\iota}\nu$ , that which we cannot hold, or which has no handles ( $\lambda\alpha\beta\alpha\iota$ ).’ (Richardson.) The pear-shaped form being used for boxes of ointment or perfume, the word (on this theory) was transferred from the shape to the usual material of the boxes.

1. 549. *pinnacle*; Milton probably meant one of the spires. See note on l. 51. (Keightley.) Alford supposes  $\pi\pi\epsilon\rho\acute{\iota}\gamma\mu\iota\omicron\nu$  to mean (in Matt. iv. 5) a pointed roof or gable; and that our Lord was placed on Herod’s portico, a dizzy height, overhanging the ravine of Kedron.

1. 561. The commentators diversely interpret Milton’s meaning in this passage: (1) That our Lord asserted His divinity, and proved it by standing on the pinnacle; and that ‘Tempt not the Lord thy God’ was a rebuke to the devil for tempting him. (2) That our Lord gave this precept of Holy Writ as a reason for not casting himself down, and stood by his faith thus exhibited. (See Introduction, p. lxviii.

1. 564. *Irassa*, in Cyrene, is said by Pindar to have been the scene of the contest of Hercules with Antæus, the Libyan giant, who is by some identified with the king of that city.

1. 565. *Alcides* is the name of Hercules, son of Jove and Alcmena. (*Æneid*, vi. 123.) But the appellation properly belongs to the son of Amphitryon, whose father was Alcæus.

1. 572. The Sphinx, when her riddle was solved, threw herself from the Cadmea, which might be termed the *Ismenian steep*, from the river Ismenus that ran by Thebes.

1. 581. *globe*; cp. *Paradise Lost*, ii. 512 (note).

1. 583. *bim* in this line would grammatically apply to Satan, although the sense is obvious enough. Giles Fletcher (*Christ’s Victory*) has these lines—

‘But when she [Presumption] saw her speech  
prevailed nought,  
Herself she tumbled headlong to the floor,  
But him the angels on their feathers caught  
And to an airy mountain nimbly bore.’

1. 585. In the *Metamorphoses* of Apuleius, Psyche, when exposed on a lofty rock, is wafted thence by a zephyr to a charming valley, where, in a stately palace, she finds provided for her a rich repast,

at which, while she sits, she is regaled with Music by invisible performers.

l. 595. Landor, commenting on the inferiority of this triumphal song to those in the earlier poem, remarks that 'the angels must have lost their voices since they left Paradise.'

l. 597. John i. 14.

l. 604. *Thief of Paradise*; cp. John x. i; *Paradise Lost*, iv. 192.

l. 605. *debel*, subdue (Lat. *debellare*). (*Æneid* vi. 854.) Bacon uses 'debellate.'

l. 611. Psalm cxxiv. 7.

l. 619. Luke x. 18. Cp. *Iliad*, v. 5. *Paradise Lost*, iv. 557.

l. 620. Rom. xvi. 20. Cp. *Paradise Lost*, x. 190.

l. 624. *Abaddon*, Destruction; in the Old Testament the name of a place (not of a person as in Rev. ix. 11), and equivalent to Hell. See Job xxvi. 6, xxviii. 22, xxxi. 12; Proverbs xv. 11. (Keightley.)

l. 628. *possession foul*; cp. Rev. xviii. 2.

l. 629. Matt. viii. 28-33; Rev. xx. 1-3.

l. 636. *our Saviour meek*; Matt. xi. 29.

## SAMSON AGONISTES.

### Preface.

P. 204, l. 8. *for so, in physis*, &c.; allusion to the doctrine of Signatures, set forth by Paracelsus, between 1530 and 1540, which inferred the propriety of the use of remedies from their bearing some resemblance to the part affected. Thus saffron and turmeric were given in liver complaints from the resemblance of those substances to the colour of bile.

l. 14. *a verse of Euripides*. Newton remarks that the verse is amongst the fragments of Menander, and Todd rejoins that it is also amongst those of Euripides.

l. 16. *Paræus*, David, a Calvinist theologian (1548-1622). His commentary on the Romans was burnt by the executioner by order of James I, on account of its anti-monarchical doctrine. His commentary on the Revelation was translated into English in 1644.

P. 206, l. 5. *the poet's error*, &c.; glancing at the tragedies of Dryden, or perhaps even at those of Shakespeare. Milton would probably have disapproved the grave-diggers in Hamlet, and the fool in Lear.



- VOL. II.

1. 133. *Chalybean*. The Chalybes lived south of the Black Sea, and were famous for working in metal. The third syllable should be long, though here shortened, like that of 'Thyestean' in *Paradise Lost*, x. 688.

1. 139. *his lion ramp*; cp. *Paradise Lost*, iv. 343; *Faery Queene*, i. 8. 12. *Ramp* (from Fr. *ramper*, to climb) was applied to the action of rearing, with the notion of fierceness, as in Psalm xxii. 13 (Prayer-book Version).

1. 145. Judges xv. 17.

1. 147. *Azza, Gaza*. (Deut. ii. 23.) Sandys says 'Gaza or Aza signifieth "strong"; in Persian, "a treasury."'

1. 148. *seat of giants old*; cp. Numb. xiii. 33; Joshua xv. 13, 14.

1. 149. The Jews were permitted to travel only for the distance of three-quarters of a mile on the Sabbath-day. (Keightley.)

1. 164. This passage resembles the lament of the Chorus over the fallen fortunes of Œdipus. (Sophocles, *Œdipus Rex* 1186, &c.)

1. 165. *Since man on earth*; cp. *Paradise Lost*, i. 573.

1. 172. Fortune was painted as standing on a sphere, but by 'sphere' in this passage Milton must mean 'wheel,' for a sphere could not well 'raise.' (Keightley.)

1. 181. Eshtaol and Zora lay at no great distance from each other along the sea-coast from Joppa to Gaza. (Keightley.)

1. 184. *apt words have power*; cp. Horace, *Epistles*, i. 1. 34. Cp. *Faery Queene*, i. 10. 24.

1. 191. Keightley quotes Ovid's lines (*Tristia*, i. 9. 5):

'Donec eris felix, multos munerabis amicos;

Tempora si fuerint nubila, solus eris.'

1. 203. Job xxx. 9; Psalm lxix. 12.

1. 210. Cp. l. 759 and l. 1034, and Milton's opinion that in marriage choices, 'the best and wisest men, amidst the sincere and most cordial designs of their hearts, do daily err in choosing.' (*Tetrachordon*.) Cp. also *Paradise Lost*, x. 899, &c.

1. 222. *motion'd*, proposed. So in *Paradise Lost*, ix. 229.

1. 226. *divinely*, from heaven. So in *Paradise Lost*, viii. 500; *Paradise Regained*, iv. 357.

1. 230. *specious*, handsome (Lat. *speciosa*).

1. 235. *peal of words*. 'Peal' is similarly used in *Love's Labour's Lost*, v. 1.

1. 247. *ambition*; in its primary meaning of suing for office, canvassing.

1. 253. *Etham*. The desert of Etham, or the wilderness of Shur, was part of the Great Arabian desert. (Numb. xxxii. 8.)

1. 278. Judges viii. 4-9.

- l. 282. Judges xi. 15-27, and xii. 1-6.
- l. 265. *tribe* is used for a lower division of one of the Tribes of Israel in Numb. iv. 18.
- l. 294. Cp. *Paradise Lost*, i. 26.
- l. 299. Psalm liii. 1. Cp. Tennyson's 'school,'  
     'where blind and naked Ignorance  
     Delivers brawling judgments, unabashed,  
     On all things all day long.' (*Idylls*, Vivien.)
- l. 303. 'Maiestatem populi Romani minuere' was the same as to be guilty of 'crimen laesae maiestatis.' So Milton, by 'the diminution of God's glory,' means 'high treason against him.'
- l. 309. Contrast this with the utterance of Hooker, 'The being of God is a kind of law to His working.' (*Ecclesiastical Polity*, i. i. 2.)
- l. 319. *purity*, ceremonial purity according to the Law of Moses.
- l. 321. *unchaste*. The application of this word to Dalila is not warranted by Scripture. But Milton maintained in his *Doctrine of Divorce* that perverse behaviour on the part of a wife was equivalent to fornication. (Keightley.)
- l. 345. *Duell'd*. It was a single combat on Samson's side. (Keightley.) From an extract given by Latham from Hammond's Sermons, it would appear that if the combat were single on one side only, the word might be used. Lord Bacon uses it to denote an encounter between champions as opposed to a general engagement.
- l. 360. Luke xi. 12.
- l. 362. Isaiah v. 7, liii. 2.
- l. 373. *Appoint*. Warburton and Todd understand this word as here equivalent to 'arraign,' 'blame'; but Keightley interprets the passage, 'Do not you take the direction, the appointment of things reserved for the disposal of Providence.'
- l. 394. *capital secret*; i. e. the secret of my head, as *capital* is used in *Paradise Lost*, xii. 383.
- l. 437. Judges xvi. 23.
- l. 442. *disglorified*, deprived of glory. Todd adduces the following words compounded by Milton with *dis-* as a negative prefix:—'disallied' (at l. 1022), 'disespoused' (*Paradise Lost*, ix. 17), 'disexercising and blunting our abilities,' 'disconsenting,' 'disgospelling,' 'disworship,' from the *Prose Works*.
- l. 453. Milton uses 'idolism' (*Paradise Regained*, iv. 234) and 'idolish' in his Reason of Church Government.
- l. 471. *blank*, make pale, and so confound. Spenser has both meanings. They are blended in the line from *Hamlet*, iii. 2 (Play).  
     'Each opposite that blanks the face of joy.'

l. 473. *I as a prophecy receive*; so Æneas seizes on the omen from the mouth of his son Ascanius (*Æneid*, vii. 117).

l. 500. Alluding to the punishment of Tantalus for divulging the secret counsels of Zeus, whose guest he had been.

l. 533. *venereal trains*, artifices of love and desire. Cp. *Paradise Lost*, xi. 624. (Keightley.)

l. 535. Cp. *Faery Queene*, ii. 6. 14.

l. 543. *the dancing ruby*; cp. *Prov.* xxiii. 31; *Paradise Lost*, v. 633; *Comus* 673.

l. 545. Judges ix. 13. Milton's version, remarks Keightley, is more faithful, as Elohim frequently signifies great men. Cp. also *Psalms* civ. 15.

l. 550. *clear milky juice*. Milton had already called water 'milk,' for resembling it in sweetness (*Paradise Lost*, v. 306); but 'juice' for 'fluid' is surely a strong oxymoron. But he uses it in reference, and in opposition, to the juice of the grape. He probably at this time had Æschylus (who is addicted to strong figures) read to him. (Keightley.)

l. 557. Cp. *Numbers*, vi. 3, 4; *Amos* ii. 12.

l. 569. *Robustious*, forcible, violent; as in 'robustious periwig-pated fellow' (*Hamlet*, ii. 2). Here merely 'strong.' It is used for 'violent' in *Henry V.*, iii. 7. So in passages from Fuller and Drayton, quoted by Richardson.

l. 574. *draff*, refuse; especially hogwash. (Nares.) Cp. 'still swine eat all the draff' (*Merry Wives of Windsor*, iv. 2), and Falstaff's description of his recruits, 'so many prodigals, come from swine-keeping, from eating draff and husks' (*1 Henry IV.*, iv. 2). Richardson derives the word from A.S. *drāfan*, to drive, i. e. what is driven out. Latham gives as kindred words the Dutch *drabbe*, and Danish *drav*—dregs. Cp. *Paradise Lost*, x. 630.

l. 581. Milton here follows (not our translation, but) the Chaldee paraphrase and the best commentators, who hold that God made a cleft in some of the ground or rock, in the place called Lehi; Lehi meaning both a jaw and a place so called. (Newton.)

l. 600. *humours black*; according to the old physiology. Burton, in his *Anatomy of Melancholy*, adduces the opinion of Galen, that the mind itself, by those dark, obscure, gross fumes, ascending from black humours, is in continual darkness, fear, and sorrow.

l. 605. *healing words*; a phrase of Euripides (*Hippolytus* 478). Cp. *Paradise Lost*, ix. 290.

l. 612. *accidents*; in the scholastic sense. See note on Vacation Exercise 74.

l. 620. *wounds immedicable*; the 'immedicabile vulnus' of Ovid (*Metamorphoses*, x. 189).

627. Todd remarks, that in Milton's own editions of his prose ke, he spells 'medcinal' repeatedly. Cp. Comus 636. Otherwise ould incline to read 'medicinal' with the penultimate accented, as thello v. 2 :

'Drop tears as fast as the Arabian trees  
Their medicinal gum.'

628. *Alp*; for mountain in general. Cp. Paradise Lost, ii. 620.

637. *abstemious*; in its original Latin sense, refraining from wine. ightley.) So used by Ovid (Metamorphoses, xv. 323).

659. *Lenient of grief*; alleviating it. Horace has 'lenire dolorem' istles, i. l. 34).

677. *Heads*; for 'persons,' a Latinism; as in Horace (Odes, i. 2).

684. *bigbth of noon*; cp. Wolsey's 'full meridian of my glory' nry VIII, iii. 2).

694. Cp. Iliad, i. 4.

695. Alluding probably to the proceedings against Sir Harry e.

700. *crude*, premature, not in its proper season. But Virgil uses da senectus,' in the opposite sense of hale, vigorous age.

701. In this and the next line the commentators suppose there is allusion to Milton's gout.

714. Milton, in scorn of the clergy (Of Reformation, ii), pictures m 'under sail, in all their lawn and sarcenet, their shrouds and kle.'

715. *Tarsus*, Tarshish, which word Milton avoided from his dis- e to the sound of *sb*. He seems to have agreed with those who ough that Tarshish was Tarsus in Cilicia, not Tartessus in Spain. eightley.)

716. *Javan*, the 'isles of Javan,' = Greece. See Paradise Lost, 508 (note).

*Gadire*; i. e. Gades, Cadiz.

719. Cp. Gratiano's speech in Merchant of Venice, ii. 6.

720. *amber*; i. e. ambergris; amber is scentless. (Keightley.)

728. *Like a fair flower*; transplanted hither from Iliad, viii. 306.

748. 'Many strange matters are related of this beast [the æna], and above all other, that he will feign man's speech, and ming to the shepherds' cottages, will call one of them forth whose me he hath learned, and when he hath him without, all to worry d tear him to pieces.' (Holland's translation of Pliny.)

762. Cp. Milton's reflection (Doctrine and Discipline of Divorce) 'two persons ill embarkt in wedlock.' 'What folly is it to stand mbating and battering against invincible causes and effects, with evil

upon evil, till either the best of our days be lingered out, or ended with some speeding sorrow!

l. 785. *parle*, parley. Cp. the 'angry parle' in Hamlet, i. 1. Paradise Lost, vi. 529. It has here the sense of 'agreement,' 'reconciliation,' as in Paradise Regained, iv. 529.

l. 808. *Mine and love's prisoner*; cp. Juliet's speech (Romeo and Juliet, ii. 2).

'Tis almost morning, I would have thee gone.' &c.

l. 840. The same construction occurs in Paradise Lost, ix. 792.

l. 842. *Or*. Keightley suspects that Milton dictated 'And.' Cp. Paradise Lost, ix. 1058.

l. 897. *acquit themselves*. 'Acquit' is derived by Menage from the barbarous Latin *adquietare*, to give quiet to one accused or in debt. So 'to acquit' oneself would mean to clear oneself of accusation, or perform any bounden duty, or needful task. Cp. l. 1709.

l. 901. Contrast Othello's 'round unvarnished tale' (i. 3).

l. 910. Cp. Heb. xii. 17.

l. 936. Cp. Psalm lviii. 4, 5.

l. 953. Cp. Sir Giles Overreach's exclamation:

'O that I had thee in my gripe! I'd tear thee  
Joint after joint!' (New Way to pay Old Debts, v. 1.)

Polymestor expresses a similar wish with regard to Hecuba. (Euripides, Hecuba 1125.)

l. 973. Milton stands alone in making Fame masculine. His Fame is probably Shakespeare's Rumour. (Keightley.)

l. 982. A similar perpetuity of fame is promised by Iolaus to Macaria, in the Heraclidae of Euripides (598).

l. 996. So Teucer (Sophocles, Ajax 1038) bids his opponents love their opinions, as he will his own.

l. 1003. Exemplified in Paradise Lost, x. 940, &c.

l. 1008. Cp. 'Amantium irae, amoris integratio est' (Terence, Andria, iii. 3. 23).

l. 1020. *paranymph*, the friend of the bridegroom, who went with him on the wedding-day to fetch the bride home. Jeremy Taylor uses the word of one that 'solicits the suit, and makes the contract, and joins the hands.'

l. 1025. Cp. Paradise Lost, viii. 540-542.

l. 1038. *Intestine*. Keightley refers to 2 Cor. xii. 7.

l. 1039. *A cleaving mischief*; like the poisoned shirt sent to Hercules by Deianira. Dryden applies the same phrase with the same allusion in his Aurengzebe.

l. 1075. *fraught*, freight; as 'the bark that hath discharged her fraught' (Titus Andronicus, i. 2). Cp. Comus 355.

l. 1079. In 2 Sam. xxi. 16 we read of the 'sons of Harapha,' but whether Harapha be a proper name, or means 'giant' (as translated in our version) is uncertain. (Keightley.)

l. 1080. *Anak, and the Emins*; cp. Deut. iii. 11, ii. 10, 11; Gen. xiv. 5.

l. 1082. Cp. Paradise Lost, iv. 830.

l. 1093. *Gyves*, handcuffs, not chains. Gyves and cuffs are different forms of the same word. (Keightley.) But Falstaff's description of his recruits shews that 'gyves' were used to fetter the legs (1 Henry IV, iv. 2). Richardson derives the word from A. S. *gefeterian*, to fetter. Latham notices the Welsh *gefyn*, a fetter. 'It is the same word with Latin *cippus*, a stake, Fr. *cep*, stock of a tree, log, clog, such as is hung about the neck of a ranging cur; hence *ceps*, a pair of stocks for malefactors, also shackles, &c. So Ital. *ceppo* in all senses.' (Wedgwood.)

l. 1109. *assassinated*. The word was formerly used, as in French and Italian, to denote an assault with murderous intent, even if the intent were not accomplished; and its meaning is here extended to maltreatment in general. (Trench.)

l. 1120. *brigandine*, a coat of mail (Jer. xli. 4).

*babergeon*, mail for the neck and shoulders. Nares derives the word from *bals*, the neck, and *bergen*, to cover.

l. 1121. *vant brace* (avant bras), armour for the arms.

*greves*; for the legs (1 Sam. xvii. 6.) Richardson derives the word from A. S. *grafan*, to hollow out, i. e. *grooves* for the legs; Latham from Norm. Fr. *grève*, shin.

l. 1122. Ajax in Ovid (Metamorphoses, xiii. 2) is 'clypei dominus septemplicis.' Cp. Iliad, vii. 220.

l. 1134. Alluding to the oath in which the adverse champions swore they had no aid from charms or enchantments. In the fairy duel in Drayton's *Nymphidia* we are told,

'Their seconds minister an oath,  
Which was indifferent to them both,  
That on their knightly faith and troth  
No magic them supplied;  
And sought them that they had no charms  
Wherewith to work each other's harms,  
But came with simple open arms  
To have their causes tried.'

l. 1138. *ruff'd porcupines*; recalling the 'fretful porcupine' of Shakespeare (Hamlet, i. 5).

l. 1162. *comrade* is thus accented in Shakespeare (Hamlet i. 3; 1 Henry IV, iv. 1).

l. 1164. *boisi'rous* = robustious, l. 569. Richardson gives the derivation

from Dutch *biister*, furious. In one of his examples from old English writers the word is applied to a tree, and bears the meaning of 'strong' required here. Wedgwood says, 'the real origin is the Welsh *bwyst*, wild, whence *bwyst-fil*, wild beast.'

l. 1181. *doughty*, valiant (A. S. *dohtig*).

l. 1188. *their robes*; following the margin of our translation of Judges xiv. 19, which has 'apparel' for the 'spoil' of the text.

l. 1195. Josephus says that under the pretence of honour, the Philistines sent these thirty companions to watch Samson. (Judges xiv. 11.)

l. 1220. *appellant*, challenger, as 'defendant' was the person challenged. Both words are thus used in 2 Henry VI, ii. 3.

l. 1222. *thrice*. Challenges were thrice repeated. In the last scene of Lear, Edgar appears at the 'third sounding of the trumpet.'

l. 1226. Alluding to the regulations of the duello, which forbade the acceptance of a challenge given by a traitor, thief, heretic, or other dishonourable person.

l. 1248. Keightley remarks that 'our version of 2 Sam. xxi. 19 inserts, without any authority, "*the brother of Goliath*," since Goliath had already been slain by David; and in this Milton acquiesces.'

l. 1278. The same sort of jingle as in *Paradise Lost*, i. 642.

l. 1283. Cp. 'Then fiery expedition be my wing'

(Richard III, iv. 3).

l. 1309. *remark*, make remarkable, point out. 'Perhaps Milton here imitates the intensive form of the Latin *re* in composition.' (Keightley.)

l. 1312. *triumph*; see note on *L'Allegro* 120.

l. 1324. The *artists* here named are those of Milton's own day.

l. 1325. *jugglers*, originally minstrels (Lat. *joculator*, N. Fr. *jongleur*). *minnners* (so called from their silent pantomime) were attendants on Christmas festivities.

l. 1362. *execrably*. Keightley conjectures that Milton dictated 'execrable,' and so the line would correspond with ll. 1361, 1364.

l. 1377. Cp. 2 Kings v. 18, 19.

l. 1387. Shakespeare has brought out this 'pre-ace in the mind' in *Romeo and Juliet*, where the woman's 'ill-divining soul' has the truer instinct (iii. 5 and v. 1), and in Bassanio's anticipations of good fortune (*Merchant of Venice*, i. 1) which indeed may have had surer ground than presentiment. Cp. also the close of the scene in 2 Henry IV, iv. 2.

l. 1410. *doff*, put off; 'do off,' as *don* is 'do on.'

l. 1421. Cp. Horace, *Ars Poetica* 224.

l. 1448. *come*, for 'go.' It is thus that the Latin and Italian confound 'co' and 'venio.' Our ancestors in like manner used 'learn' for 'teach,' and 'take' for 'give.' (Keightley.)



- l. 1472. *tore the sky*; cp. *Paradise Lost*, i. 542.
- l. 1494. *a nation arm'd*; an expression resembling Ovid's concerning the hair of Nisus (*Metamorphoses*, viii. 10).
- l. 1512. *inhabitation*, world (*οικουμένη*).
- l. 1515. *ruin*, in the sense of falling. Cp. *Paradise Lost*, i. 46.
- l. 1519. This and the following line rhyme, as do also ll. 1525, 1526. (Keightley.)
- l. 1529. *dole* is what is 'dealt,' as in the proverb, 'Happy man be his dole,' and 'the dole of blows' (2 *Henry IV*, i. 1). There is a play on the other meaning of 'dole,' sorrow. (Cp. *Paradise Lost*, iv. 894.)
- ll. 1532, 3. In a MS. of this poem lately sold at Messrs. Sotheby's auction-rooms, these prosaic lines were rendered worthy of the poet by the following simple transposition:
- 'For God of old hath for his people wrought  
Things as incredible: what hinders now?'
- (Earle, *Philology of the English Tongue*, p. 554.)
- l. 1536. It has been proposed to give this line and half of the next to the Chorus, assigning to Manoa the ensuing half line and line 1538.
- l. 1541. *O whitber, &c.* So the messengers in Greek tragedy enter with loud exclamations, when they have to announce some dire calamity. (*Æschylus*, *Persæ*, 249.)
- l. 1554. *needs*; neuter verb here, as in *Paradise Lost*, x. 80.
- l. 1556. *distract*. This form is used also by Shakespeare (*Julius Cæsar*, iv. 3).
- l. 1562. Cp. 'O, I have fed upon this woe already,  
And now excess of it will make me surfeit.'  
(Two Gentlemen of Verona, iii. 1.)
- l. 1577. Cp. 'An envious sneaping frost  
That bites the first-born infants of the spring.'  
(*Love's Labour's Lost*, i. 1.)
- l. 1590. Keightley thinks that this speech may properly belong to the Chorus.
- l. 1608. *of sort*, of quality. (Keightley.) Cp. 'men of sort and suit' (*Measure for Measure*, iv. 4), 'prisoners of good sort' (*Henry V*, iv. 8.)
- l. 1619. *Catapbracts*, heavy-armed cavalry, the horses being protected by mail as well as their riders. Cp. *Æneid*, xi. 770, and *Paradise Regained*, iii. 313.
- l. 1627. *stupendious*; this form is used also in *Paradise Lost*, x. 351. It occurs also in Harrington's translation of *Orlando Furioso*.
- l. 1637. *eyes fast fix'd*; cp. *Iliad*, iii. 217. The exact parallel to the present passage is in *Persius*, *Satires*, iii. 80:
- 'Obstipo capite et figentes lumine terram.'

1. 1647. *As with the force, &c.*; cp. *Paradise Lost*. vi. 195, &c.
1. 1666. *dire necessity*; the phrase of Horace (*Odes*, iii. 24. 6).
1. 1667. *in number more*; Judges xvi. 30.
1. 1670. *drunk with idolatry*; Isaiah xxix. 9.
1. 1674. *In Silo*. The ark remained in Shiloh from the time of Joshua to that of Eli, more than four hundred years.
1. 1689. *inward eyes*; cp. the 'mind's eye' of Shakespeare (*Hamlet*, i. 2), and Wordsworth's

'inward eye

That is the bliss of solitude.'

1. 1691. *from under ashes*; cp. Gray's line,  
'E'en in our ashes live their wonted fires.'
1. 1692. *And as, &c.* Keightley thinks that Milton dictated 'Nor as.' Cp. 'Nor think,' &c., *Paradise Lost*, vi. 282. 'Chapman begins two sonnets prefixed to his *Iliad* with "Nor" for "And not."'
1. 1695. *villatic fowl*; the 'villaticas alites' of Pliny (xxiii. 17), equivalent to 'barndoor fowl.' 'Serpents were said to destroy birds and their young (*Iliad*, ii. 308, &c), but not to attack hen-roosts.' (Keightley.) 'Villatic' was used as equivalent to 'rustic.' 'Villatic bashfulness' is a phrase in the *Rambler* (No. 147).
1. 1699. *self-begotten bird*; the phoenix. Cp. *Paradise Lost*, v. 272 note. Drummond of Hawthornden sings of the phoenix, that  
'When her course of days have on her run,  
In a far forest in the pearly east,  
And she herself hath burnt, and spicy nest,  
The lovely bird, with youthful pens and comb,  
Doth soar from out her cradle and her tomb.'
1. 1700. *embos*; hidden in the woods (Ital. *emboscare*). In Butler's *Elephant in the Moon*:  
'Look quickly, lest the sight of us  
Should cause the startled beast t' emboss.'  
Cp. 'They seek the dark, the bushy, the tangled forest; they would imbosc.' (Reformation in England, close of Bk. i.)
1. 1701. *nor third*. Lander notices the absurdity of these words, inserted apparently for rhyme's sake.
1. 1702. *holocaust*, a whole burnt offering.
1. 1706. *secular bird*, because it was fabled to live for a thousand years. Lactantius (in a passage quoted by Newton) uses 'seculum' for a thousand years. In classical Latin it is nearly equivalent to our 'century.' Herodotus gives five hundred years as the age of the phoenix.
1. 1708. Hecuba, when informed of the heroic death of her daughter Polyxena, checks her grief in a similar manner. (*Hecuba* 592.)

1. 1713. *Caphthor*. The Philistines were a colony from the island Caphthor (Jer. xlvii. 4), i. e. Crete, or, according to some commentators, Cyprus.

1. 1732. *obsequy*, following, train (Lat. *obsequiae*): used in the singular by the chronicler Fabian, and by Daniel (of the funeral of Richard II), but usually in the plural, as in Latin.

1. 1755. *acquist*, acquisition. Jeremy Taylor uses the word in his sermon On the Foolish Exchange, when speaking of 'the time expired, in the acquist and purchase' of this world's riches.

## APPENDIX.

THE subjoined extracts from the Prose Works give Milton's own account of his education, his ideal of a true poet, and his project of some great work to be left to after-time as a 'possession for ever.'

### Apology for Smeectymnuus.

I had my time, readers, as others have, who have good learning bestowed upon them, to be sent to those places, where the opinion was it might be soonest attained; and as the manner is, was not unstudied in those authors which are most commended; whereof some were grave orators and historians, whose matter methought I loved indeed, but as my age then was, so I understood them; others were the smooth elegiac poets, whereof the schools are not scarce, whom both for the pleasing sound of their numerous writing, which in imitation I found most easy, and most agreeable to nature's part in me, and for their matter, which what it is there be few that know not, I was so allured to read, that no recreation came to me better welcome. For that it was then those years with me which are excused though they be least severe, I may be saved the labour to remember ye. Whence having observed them to account it the chief glory of their wit, in that they were ablest to judge, to praise, and by that could esteem themselves worthiest to love those high perfections which under one or other name they took to celebrate, I thought with myself by every instinct and presage of nature, which is not wont to be false, that what emboldened them to this task might with such diligence as they used embolden me; and that what judgment, wit, or elegance was my share, would herein best appear, and best value itself, by how much more wisely and with more love of virtue, I should choose (let rude ears be absent) the object of not unlike praises. . . . By the firm settling of these persuasions I became to my best memory so much a proficient, that if I found those authors anywhere speaking unworthily things of themselves, or unchaste of those names which before they had extolled, this effect it wrought

with me; from that time forward their art I still applauded, but the men I deplored; and above them all preferred the two famous renowners of Beatrice and Laura, who never write but honour of them to whom they devote their verse, displaying sublime and pure thoughts without transgression. And long it was not after, when I was confirmed in this opinion, that he who would not be frustrate of his hope to write well hereafter in laudable things, ought himself to be a true poem; that is, a composition and pattern of the best and most honourable things; not presuming to sing high praises of heroic men or famous cities, unless he have in himself the experience and the practice of all that which is praiseworthy. . . . Next (for hear me out now, readers) that I may tell ye whither my younger feet wandered; I betook me among those lofty fables and romances, which recount in solemn cantos the deeds of knighthood founded by our victorious kings, and from thence had in renown over all Christendom. There I read it in the oath of every knight, that he should defend to the expense of his best blood, or of his life if it so befel him, the honour and chastity of virgin or matron. From whence even then I learnt what a noble virtue chastity sure must be, to the defence of which so many worthies by such a dear adventure of themselves had sworn. And if I found in the story afterward any of them by word or deed breaking that oath, I judged it the same fault of the poet, as that which is attributed to Homer, to have written undecent things of the gods. Only this my mind gave me; that every free and gentle spirit, without that oath, ought to be born a knight, nor needed to expect the gilt spur, or the laying of a sword upon his shoulder to stir him up both by his counsel and his arm to secure and protect the weakness of any attempted chastity. So that even these books which to many others have been the fuel of wantonness and loose living, I cannot think how unless by divine indulgence proved to me so many incitements, as you have heard, to the love and steadfast observation of virtue. Thus from the laureate fraternity of poets, riper years and the ceaseless round of study and reading led me to the shady spaces of philosophy; but chiefly to the divine volumes of Plato and his equal Xenophon. Where if I should tell ye what I learnt of chastity and love, I mean that which is truly so, whose charming cup is only virtue, which she bears in her hand to those who are worthy: (the rest are cheated with a thick intoxicating potion, which a certain sorceress, the abuser of love's name, carries about;) and how the first and chiefest office of love begins and ends in the soul, producing those happy twins

of divine generation, knowledge and virtue;—with such abstracted sublimities as these,—it might be worth your listening, readers, as I may one day hope to have ye, in a still time, when there shall be no chiding.

**Reason of Church Government urged against Prelaty.**

**Book II.**

Although a poet, soaring in the high region of his fancies, with his garland and singing robes about him, might without apology speak more of himself than I mean to do; yet for me sitting here below in the cool element of prose, a mortal thing among many readers of no empyreal conceit, to venture and divulge unusual things of myself, I shall petition to the gentler sort, it may not be envy to me. I must say, therefore, that after I had for my first years by the ceaseless diligence and care of my father, whom God recompense, being exercised to the tongues, and some sciences, as my age would suffer, by sundry masters and teachers, both at home and at the schools, it was found that whether aught was imposed me by them that had the overlooking, or betaken to of mine own choice in English, or other tongue, prosing or versing, but chiefly by this latter, the style, by certain vital signs it had, was likely to live. But much latelier in the private academies of Italy, whither I was favoured to resort, perceiving that some trifles which I had in memory, composed at under twenty or thereabout, (for the manner is that every one must give some proof of his wit and reading there,) met with acceptance above what was looked for; and other things which I had shifted in scarcity of books and conveniences to patch up amongst them, were received with written encomiums, which the Italian is not forward to bestow on men of this side the Alps; I began thus far to assent both to them and divers of my friends here at home, and not less to an inward prompting which now grew daily upon me, that by labour and intent study, (which I take to be my portion in this life,) joined with the strong propensity of nature, I might perhaps leave something so written to aftertimes, as they should not willingly let it die. These thoughts at once possessed me, and these other. That if I were certain to write as men buy leases, for three lives and downward, there ought no regard be sooner had, than to God's glory by the honour and instruction of my country.

For which cause, and not only for that I knew it would be hard to arrive at the second rank among the Latins, I applied myself to that resolution, which Ariosto followed against the persuasions of Bembo, to fix all the industry and art I could unite to the adorning of my native tongue; not to make verbal curiosities the end, (that were a toilsome vanity,) but to be an interpreter and relater of the best and sagest things among mine own citizens throughout this island in the mother dialect. That what the greatest and choicest wits of Athens, Rome, or modern Italy, and those Hebrews of old did for their country, I, in my proportion, with this over and above, of being a Christian, might do for mine; not caring to be once named abroad, though perhaps I could attain to that, but content with these British islands as my world; whose fortune hath hitherto been, that if the Athenians, as some say, made their small deeds great and renowned by their eloquent writers, England hath had her noble achievements made small by the unskilful handling of monks and mechanics.

Time serves not now, and perhaps I might seem too profuse to give any certain account of what the mind at home in the spacious circuits of her musing hath liberty to propose to herself, though of highest hope, and hardest attempting; whether that epic form whercof the two poems of Homer, and those other two of Virgil and Tasso, are a diffuse, and the book of Job a brief model: or whether the rules of Aristotle herein are strictly to be kept, or nature to be followed, which in them that know art and use judgment, is no transgression, but an enriching of art: and lastly, what king or knight before the conquest might be chosen in whom to lay the pattern of a Christian hero. And as Tasso gave to a prince of Italy his choice whether he would command him to write of Godfrey's expedition against the Infidels, or Belisarius against the Goths, or Charlemain against the Lombards; if to the instinct of nature and the emboldening of art ought may be trusted, and that there be nothing adverse in our climate, or the fate of this age, it haply would be no rashness, from an equal diligence and inclination, to present the like offer in our own ancient stories. Or whether those dramatic constitutions, wherein Sophocles and Euripides reign, shall be found more doctrinal and exemplary to a nation. The scripture also affords us a divine pastoral drama in the Song of Solomon, consisting of two persons, and a double chorus, as Origen rightly judges. And the Apocalypse of St. John is the majestic image of a high and stately tragedy, shutting up and inter-

mingling her solemn scenes and acts with a sevenfold chorus of hallelujahs and harping symphonies: and this my opinion the grave authority of Pareus, commenting that book, is sufficient to confirm. Or if occasion shall lead to imitate those magnificent odes and hymns, wherein Pindarus and Callimachus are in most things worthy, some others in their frame judicious, in their matter most an end faulty. But those frequent songs throughout the law and prophets beyond all these, not in their divine argument alone, but in the very critical art of composition, may be easily made appear over all the kinds of lyric poesy to be incomparable. These abilities, wheresoever they be found, are the inspired gift of God, rarely bestowed, but yet to some (though most abuse) in every nation; and are of power, beside the office of a pulpit, to imbreed and cherish in a great people the seeds of virtue and public civility, to allay the perturbations of the mind, and set the affections in right tune; to celebrate in glorious and lofty hymns the throne and equipage of God's almightiness, and what he works, and what he suffers to be wrought with high providence in his church; to sing victorious agonies of martyrs and saints, the deeds and triumphs of just and pious nations doing valiantly through faith against the enemies of Christ; to deplore the general relapses of kingdoms and states from justice and God's true worship. Lastly, whatsoever in religion is holy and sublime, in virtue amiable or grave, whatsoever hath passion or admiration in all the changes of that which is called fortune from without, or the wily subtleties and refluxes of man's thoughts from within; all these things with a solid and treatable smoothness to paint and describe; teaching over the whole book of sanctity and virtue, through all the instances of example, with such delight to those especially of soft and delicious temper, who will not so much as look upon truth herself, unless they see her elegantly dressed; that whereas the paths of honesty and good life appear now rugged and difficult, though they be indeed easy and pleasant, they will then appear to all men both easy and pleasant, though they were rugged and difficult indeed . . . . The accomplishment [of these intentions] lies not but in a power above man's to promise; but that none hath by more studious ways endeavoured, and with more unwearied spirit that none shall, that I dare almost aver of myself, as far as life and free leisure will extend, and that the land had once enfranchised herself from this impertinent yoke of prelacy, under whose inquisitorious and tyrannical duncery no free and splendid wit can



flourish. Neither do I think it shame to covenant with any knowing reader, that for some few years yet I may go on trust with him toward the payment of what I am now indebted, as being a work not to be raised from the heat of youth, or the vapours of wine, like that which flows at waste from the pen of some vulgar amonist, or the trencher fury of a rining parasite; nor to be obtained by the invocation of dame Memory and her siren daughters, but by devout prayer to that eternal Spirit, who can enrich with all utterance and knowledge, and sends out his seraphim with the hallowed fire of his altar to touch and purify the lips of whom he pleases: to this must be added industrious and select reading, steady observation, insight into all seemly and generous arts and affairs; till which in some measure be compassed, at mine own peril and cost I refuse not to sustain this expectation from as many as are not loth to hazard so much credulity upon the best pledges that I can give them. Although it nothing content me to have disclosed thus much beforehand, but that I trust hereby to make it manifest with what small willingness I endure to interrupt the pursuit of no less hopes than these, and leave a calm and pleasing solitariness, fed with cheerful and confident thoughts, to embark in a troubled sea of noises and hoarse disputes, put from beholding the bright countenance of truth in the quiet and still air of delightful studies.

In the *Defensio Secunda* is another autobiographical passage, of which the substance has been already given in the *Life*.

R. C. B.

# NOTE ON THE ORTHOGRAPHY OF THE EARLIER EDITIONS OF MILTON'S POEMS.

Landor and some other critics have insisted strongly on the duty of printing Milton's poems exactly as they stand in the original editions. The reason given is, of course, that by so doing we keep closer to the author's text and meaning than when we admit any alteration of the old spelling. Mr. Hales, in his edition of *Longer English Poems*, has severely censured any alteration of the *orthography* of the authors. 'Whatever may be thought,' he says, 'of such liberties in works designed for that volatile being, the general reader, there is surely no justification for them in manuals prepared for the student of literature and language.' But it appears, on examination, that the old editions of Milton are neither consistent with (1) the author's MS. (even during the period when that MS. has any real authority) nor (2) with themselves. The first assertion may be verified by comparing them with the original MSS., or with Mr. Sotheby's facsimiles; and of the truth of the second abundant proof is afforded below. Similar inconsistencies occur in other books of the same period. Spelling, indeed, seems to have been regarded rather as the printer's than as the author's affair. A modern editor, therefore, is compelled to exercise a discretion. In so doing, I have intended to print as in the earlier editions all words (1) occurring but once, or (2) having a uniform spelling, unless the variation makes no improvement in point of orthography, nor any difference in sound. Some instances in which I have unwittingly failed to observe this rule may be corrected from the following list, which contains most cases of importance wherein the (so-called) original spelling differs from that adopted in this edition. I have not noticed therein cases of elision or of addition of *e* final, nor those of the doubling of final letters, as their occurrence does not depend on any definite reason or rule of practice.

Achieve, so in P. L. xii. 234; elsewhere *atchieve*.

Affraid, always *affraid*.

Air, so, and also *ayr* in E. P. (Early Poems). In Pens. 77 it

is *ayr*, and at 94 *air*. Both forms (as well as *aire*) in P. L.

Alarm, so in *Comus*; in P. L. always *allarm*.

Appear, so in E. P., but also *ap-*  
*peer* and *appere* in P. L.

Askance, so twice in P. L., but  
*ascanse* at P. L. x. 668.

Aught, in E. P. *ought*; both forms  
in P. L.

Balm, so in Comus and in P. L.  
(except *baum* at P. L. i. 774).

Battle, in E. P. *batrail*; in P. L.  
*battel* and (at xi. 691) *battle*.

Behoves, so at P. L. ii. 942; at  
iv. 931 *behooves*.

Benumb, always *benunum*; so *num-*  
*ming* in Comus 853.

Birth, in P. L. (ix. 624) *beareth*.

Blood, so in E. P.; in P. L. *blood*  
and *bloud*.

Blue, *blew* in E. P. (except Ode  
Nativ. 210 and Comus 29, *blu-*  
*hair'd*), and in its single occur-  
rence in P. L. (xi. 206).

Bosom, in E. P. *boosom*; but al-  
ways *bosom* in P. L.

Breast, *brest* in E. P. and P. L.  
(except *breast* at xi. 374).

Buxom, so in P. L.; in L'Alleg. 24  
*bucksom*.

Career, so in E. P.; in P. L. *car-*  
*reer*.

Cattle, so at P. L. x. 176 and xi.  
653; elsewhere *cattel*.

Centre, so in P. L. i. 686 and  
P. R. iv. 534; always *center* else-  
where.

Cheer, *chere* at Comus 955 and  
P. L. vi. 496; *chear* at P. L. iv.  
165, v. 129.

Cheerful, so in Comus; but *chear-*  
*ful* in P. L. (except *cheerful* at  
xi. 543).

Clear, so, and also *cleer* in E. P.;  
*cleer* throughout P. L. (except  
*clear* at v. 136 and xii. 376).

Climb, so in P. L. (At Comus 1020  
and Time 19 *clime* apparently for  
the sake of rhyme to the eye.)

Council, *council* and *counsel* in  
E. P.; *council* and *council* in  
P. L.

Crowd, so, and also *croud* in P. L.

Crystal, so in E. P.; also *chrystal*  
and *christal* in P. L.

Daffodil, *daffadils* (Comus 851),  
*daffadillies* (Lyc. 150).

Dazzle, always *dazle*.

Desert, so in E. P.; in P. L. *desart*  
and *desert*.

Despair, twice *despare* in P. L.  
(i. 126, 191); elsewhere *de-*  
*spair*.

Door, so, and also *dore*, in E. P.  
and P. L.

Emboss, *imboss* in P. L. (So *im-*  
*brace* and *imploy*, Ital. *imbrac-*  
*ciare*, *impiegare*.)

Eye, sometimes *eye* in E. P. At  
Pens. 140 it is *eye*, and in the  
next line *eye*.

Fancy, so in E. P.; in P. L. *fancy*  
and *fansy*.

Fifth, *fift* in P. L. vii. 448.

Floods, so, and also *floods*, in  
E. P. and P. L.

- Flower, so in E. P.; also *flour* in P. L.
- Foreign has a different spelling nearly every time it occurs; in Comus (465) *foraign*; in P. L. *forein*, *forrein*, *forren*.
- Fruitage, *frutage* in P. L.
- Further, *further* also occurs both in E. P. and P. L.
- Gait, always *gate*.
- Gaudy, so in Pens. 6 and Comus 851; but *gaudy* in Od. Nat. 33.
- Gory, *goary* in Comus.
- Haughty, so in Comus; in P. L. *hautie* also.
- Hearse, at Lyc. 151 *herse*; but *hears* in Epit. M. Win. 58.
- Heinous, always *hainous* (Fr. *haine*).
- Hoarse, so, and also *hoarce*, in P. L.
- Hue, so, except in Comus 994 *hew*.
- Incline, so, and also *encline*.
- Inclose, so, and also *enclose*.
- Inventor, *inventer* both times of its occurrence, P. L. vi. 499, xi. 610.
- Isle, the correct form *ile* in Comus, but both *ile* and *isle* occur in P. L.
- Jessamine, *gessamine* in both E. P. and P. L.
- Kercheft, in Pens. 125, is *chercheft* in original edition.
- Leisure, always *leasure* in E. P. and P. L.
- Lose, so, and also *loose* both in E. P. and in P. L.
- Loth, so, and also *loath*, both in E. P. and in P. L.
- Mastering, *maistring* at P. L. ix. 125.
- Mastery, *maistrie* at P. L. ii. 899, ix. 29.
- Myrtle, so, and also *mirile* both in E. P. and in P. L.
- Near, so, and also *neer*, both in E. P. and in P. L. (*Neer* is the prevalent form.)
- Oak, in E. P. *oke*, but *oak* in P. L.
- Ploughman, *plowman* both times it occurs (L'Alleg. 63, P. L. iv. 983).
- Pretence, so in Comus; but *pretense* in P. L.
- Reign, so in P. L.; but in E. P. *raign*.
- Rhyme, so in Lyc. 11; *rime* in preface to P. L.; *rhime* at P. L. i. 16.
- Road, *rode* in Od. Nat. 22; both forms in P. L. (*Rode* prevalent.)
- Roll, *roule* in E. P., *roul* and *rowl* in P. L.

Sapphire, *saphire* and *saphir* in E. P. and P. L.

Scent, only so spelt at P. L. ix. 587; elsewhere *sent* (from Fr. *sentir*).

Seize, so, and also *seise*, in E. P. and P. L.; also *sease* in E. P. only.

Seven, so, and also *seaven*, in P. L. Shew, so, and also *show*, both in E. P. and in P. L.

Sixth, *sixt* in P. L. vii. 449, 503.

Sphere, always *sphear*.

Spread, so, and also *spred*, both in E. P. and P. L.

Steer, so, and also *stear*, both in E. P. and P. L.

Strain, so, and also *strein*, both in E. P. and P. L.

Subtle, always *suttle* in E. P. and P. L.

Thigh, *thie* in Pens. 142.

Tournament, so at P. L. xi. 652; but *torneament* at ix. 37.

Turf, *terf* and *terfe* in E. P. and P. L.

Veil, *vail* in E. P.; both forms in P. L.

Waist, so in E. P.; but in P. L. also *waste*.

Wrath, so in E. P.; but in P. L. generally *wrauth*.

Wreak, at P. L. iii. 241, iv. 11 *wreck*.

Year, in E. P. *yeer* and *year*; the latter form only in P. L.

# GLOSSARIAL INDEX.

*[The figures refer to the pages on which the words are explained.]*

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